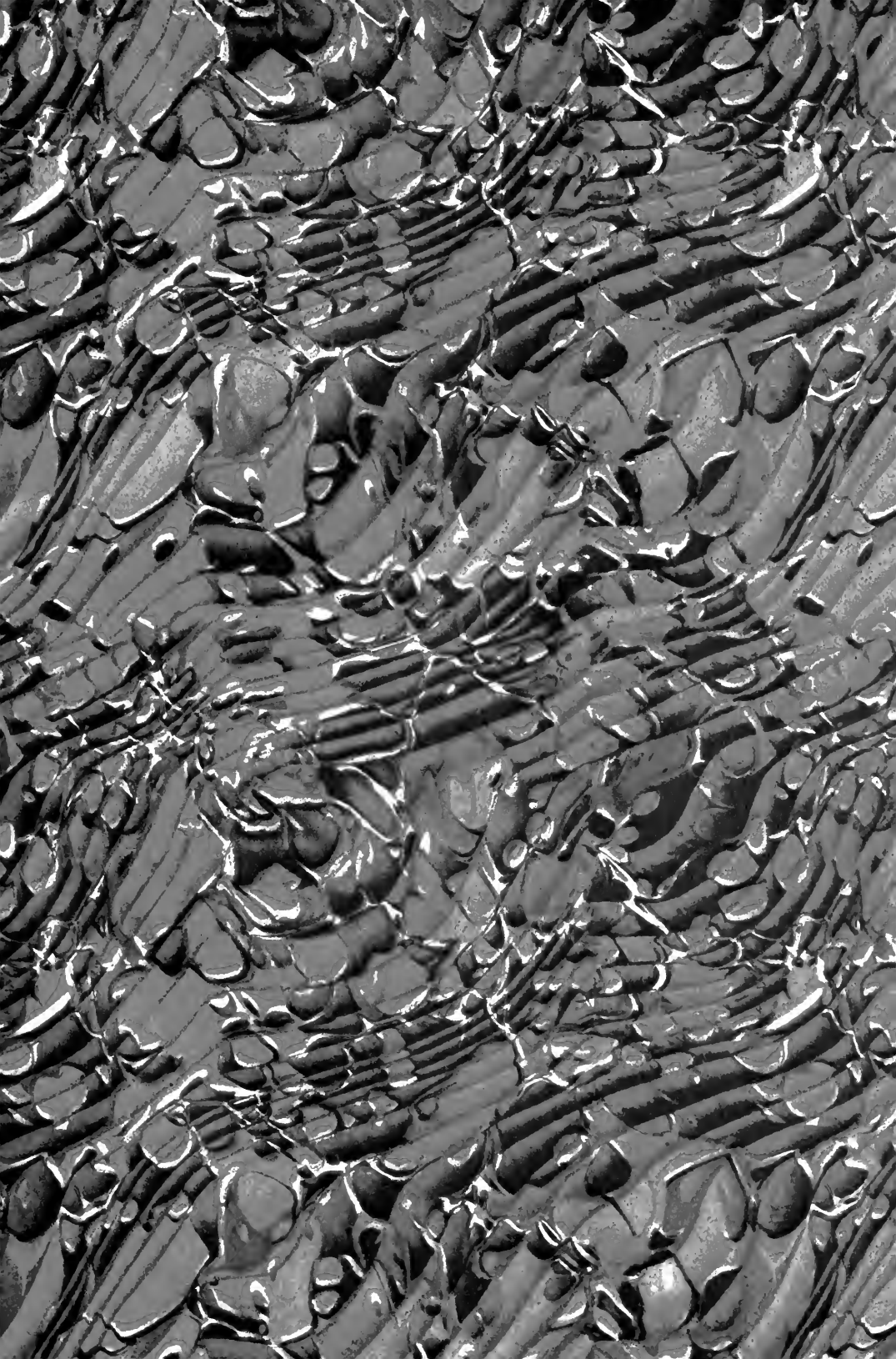


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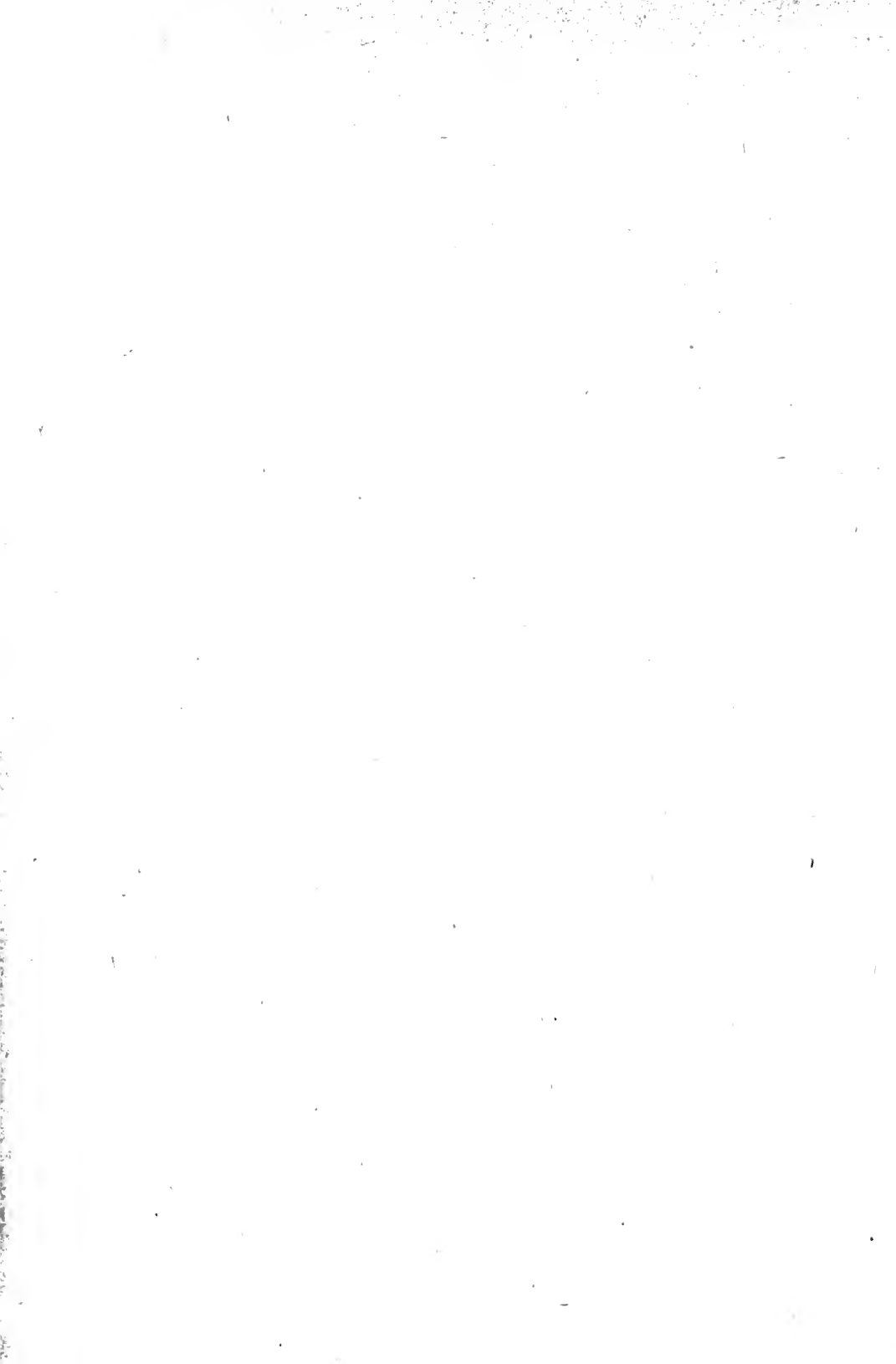






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EARLIEST HISTORICAL PERIOD TO THE PRESENT TIME;
EMBRACING A GENERAL SURVEY OF THE PROGRESS OF MANKIND
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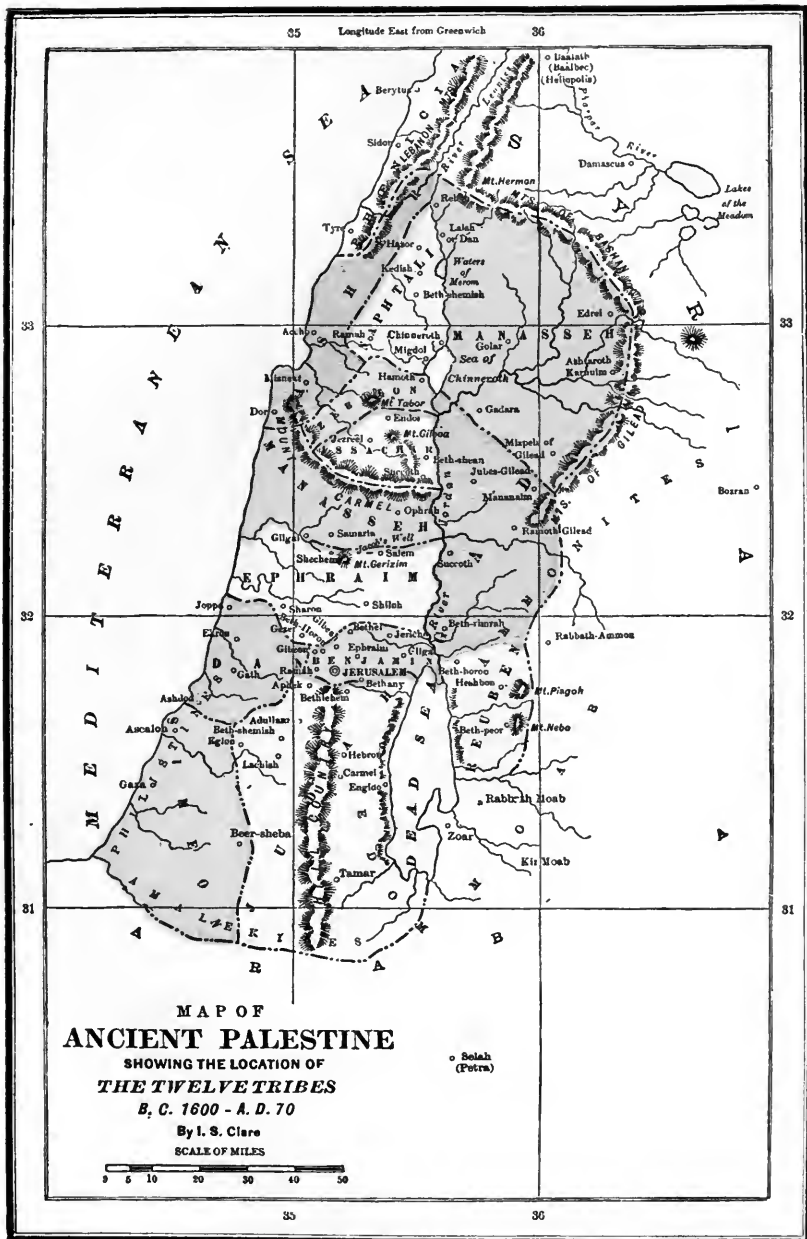
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CHAPTER IV.

THE HEBREWS, OR ISRAELITES.

SECTION I.—THE HEBREW PATRIARCHS.

WHILE the great mass of the population of ancient Chaldæa about two thousand years before Christ were polytheists, worshipping the multitudinous deities of the Chaldæan pantheon, there was a small Semitic band of nomads who were pure monotheists, recognizing Jehovah (or Elohim) as the only God. At this time the leader of this small band was the famous patriarch Abram, the son of Terah, and a native of "Ur of the Chaldees." This patriarch has become celebrated as the founder of several Semitic nations, among them the Hebrews, or Israelites, and the Arabs. During the general migration of Semitic and Hamitic tribes from Chaldæa after the death of Nimrod, Abram with his father, Terah, and his flocks and herds, removed from Ur to Haran up the Euphrates.

Abram.

Says the Book of Genesis: "And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there." After alluding to Terah's death in Haran, the Mosaic narrative further says: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. And I will make thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse them that curse thee; and in thee shall all families of the earth be blessed."

His Call.

Abram's brother, Nahor, delighted with the beauty and fertility of the Mesopotamian plain, remained at Haran; while Abram, after the burial of his father, migrated with his flocks and herds, and with his wife, Sarai, and his brother's son, Lot, "and all the souls they had gotten in Haran," to the "promised land of Canaan," where the new emigrants from Mesopotamia received from the inhabitants the name

**His
Journey
to the
Promised
Land.**

"Hebrews," meaning "strangers from the other side," "the men who had crossed the river," "the emigrants from Mesopotamia." Journeying through the Syrian desert he tarried for some time at Damascus, which was then an old city. At Damascus he met his faithful servant Eliezer, whom he created "steward of his house." Thence he passed on to the south, crossing the Jordan and entering the "Promised Land," halting in the valley of Sichem, or Shechem. The Hebrew record goes on to say: "And the Lord appeared unto Abram, and said, Unto thy seed will I give this land; and there builded he an altar unto the Lord, who appeared unto him." Abram proceeded "unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east; and there he builded an altar unto the Lord, and called upon the name of the Lord."

His
Visit
to
Egypt.

This country—then called Canaan, from one of Ham's sons, whose descendants had peopled it, and afterwards known as Judæa, and now called Palestine—was inhabited by many idolatrous tribes. Abram settled in the mountain region, where he was secure from the Canaanites, who dwelt in the more fertile plains below, but where he had but scant pasturage for his cattle. He pushed on farther southward, but was driven by a famine into Egypt. Fearing that the Pharaoh who then reigned over Egypt would be tempted by Sarai's beauty to kill him to get her in his possession, Abram passed her off as his sister. Thinking that she was an unmarried woman, the Egyptian monarch took her to his house, and bestowed wealth and honors upon Abram with a lavish hand. But says the Mosaic account: "The Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife. And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? Why saidst thou, She is my sister? so I might have taken her to me to wife; now therefore behold thy wife, take her, and go thy way. And Pharaoh commanded his men concerning him; and they sent him away, and his wife, and all that he had."

His
Return
to
Canaan.

Thereupon Abram left Egypt, with his wife and with Lot, "and all that he had," and returned to Canaan. "And Abram was very rich in cattle, in silver, and in gold." Returning to Bethel, near which he had before erected his tent, "Abram called on the name of the Lord." "And Lot also, which went with Abram, had flocks, and herds, and tents." The land was not rich enough for their sustenance; and Abram and Lot here separated, because "there was strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle." Abram at first remained on the mountains, while Lot descended to the fertile plain of the Jordan, near Sodom. Abram then removed southward to

the "oaks of Mamre," near Hebron, and that place thereafter remained his usual abode.

Shortly afterward, Chedorlaomer, King of Chaldæa, who had built up the first great empire in Western Asia, invaded the South of Canaan, and conquered the five cities of Sodom, Gomorrah, Admah, Zeboiim and Bela (afterwards called Zoar), which had risen in revolt against him. In this war Lot and all his cattle were captured and carried away by the victorious Chaldæans. But Abram, with a band of three hundred and eighteen of his own people and a body of Amorite allies, pursued the hosts of Chedorlaomer, and routed them near Damascus, rescuing Lot and recovering all the booty that they had taken from the five Canaanite cities.

His
Victory
over
Chedor-
laomer.

Says the Hebrew record: "After these things the word of the Lord came unto Abram in a vision, saying, Fear not Abram; I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus. And Abram said, Behold, to me thou hast given no seed; and, lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars if thou be able to number them; and he said unto him, So shall thy seed be. And he believed in the Lord and counted it for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. * * * And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. And he said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. And also that nation, whom they shall serve, will I judge; and afterwards shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

His
Vision.

After sojourning ten years in the land of Canaan, Sarai began to despair of becoming the mother of Abram's heir and advised Abram to take to wife her servant Hagar, an Egyptian woman, by whom

Hagar's
Flight.

Abram had a son. Before the birth of the child, Hagar, puffed up with pride, treated her mistress with such insolence that Sarai felt constrained to punish her. Thereupon Hagar fled into the wilderness of Kadesh, southeast of Abram's abode. "And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him; he shall dwell in the presence of all his brethren." Hagar was returned to her mistress before the child was born, and Abram named the child Ishmael. He is regarded as the progenitor of the Bedouin Arabs, who have always lived in a wild state. Regarding Ishmael as the heir promised him by Jehoyah, Abram treated him with fatherly affection.

Birth
of
Ishmael.

Abraham
and
Sarah.

We are further told that "when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face; and God talked with him, saying, As for me, behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; every man-child among you shall be circumcised. * * * And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her; yea, I will bless her and she shall be a mother of nations; kings of people shall be of her. * * * And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee; Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall

he beget, and I will make him a great nation. But my covenant I will establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. And he left off talking with him, and God went up from Abraham." Abraham and Ishmael and all the males of his household were then circumcised.

We are told that some time after this, when Abraham was sitting at the door of his tent, he saw three men approaching. He at once arose and greeted them with a hearty welcome, and urged them to remain for the night. They accepted his invitation, and when they had partaken of the meal placed before them they revealed themselves to him, one as the angel Jehovah and the other two as attendant angels. It is said that the angels renewed to Abraham the Lord's promise that Sarah should bear him a son within a year; and that Sarah, who was within the tent, hearing them, and being ninety years old, laughed at this prediction; whereupon the angel reproved her for her skepticism, and reassured Abraham of the Divine promise. The angels, we are then told, went toward Sodom, accompanied part of the way by Abraham. In consideration of the favor with which the Lord Jehovah regarded Abraham as the founder of his chosen people, the angels informed him of the Divine purpose to destroy Sodom and Gomorrah and the cities of the plain as a punishment for their extreme wickedness, and told him that they were on their way to warn Lot and his family to save themselves by flight from the doomed cities. After the departure of the angels, we are told that Abraham vainly interceded for the cities; and that the Lord, in response to the patriarch's prayer, promised that if ten righteous men could be found in the cities he would spare them, but that even so small a number could not be found. Lot and his family, in obedience to the angels' warning, fled from Sodom; but his wife, in disregard of the warning, looked back, and, says the Scriptural record, "became a pillar of salt." Sodom, Gomorrah, Admah and Zeboiim were destroyed by a dreadful convulsion of nature, not a single individual escaping the terrible doom. Says the Hebrew account: "And the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew all those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." Lot and his daughters sought refuge in Zoar, which was spared, we are told, in answer to his prayer; but fearing to remain there, Lot fled to the hill country, and found refuge in a cave east of the Dead Sea. There occurred the incestuous birth of Moab and Ammon, the respective ancestors of the Moabites and the Ammonites, whom Moses and Joshua found settled in the region east of the Jordan and the Dead Sea.

**The
Three
Angels.**

**Lot
and his
Family.**

**Destruc-
tion of
Sodom
and
Gomor-
rah.**

Birth
of
Isaac.

Soon after the destruction of the cities of the plain, Abraham proceeded to the south, establishing his abode in the tract between Egypt and Canaan. He concluded a treaty with the king of the country, named Abimelech, beside a well, which he named Beersheba (the Well of the Oath), in memory of the event. During his residence at Beersheba, his wife, Sarah, gave birth to the long-promised heir, who was circumcised and called Isaac. When Isaac was weaned the patriarch celebrated the occasion by a feast, during which Sarah observed Ishmael taunting Isaac, thus exciting her anger. She asked her husband to send Hagar and Ishmael away, so that Isaac might have no rival in his father's house. Abraham hesitated, as he had a paternal affection for Ishmael. "And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, harken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bond-woman will I make a nation, because he is thy seed." The next morning Hagar and her son were furnished with provisions and sent away. Wandering in the wilderness of Beer-sheba, they were in danger of perishing from thirst, when, it is said, they were rescued by an angel. After growing up in the wilderness, Ishmael became a skillful archer. His mother obtained for him a wife from her own people, the Egyptians, and from him are descended the Bedouin Arabs. The Koreish tribe, which inhabited Mecca, regarded themselves as the direct descendants of Ishmael. The chief sanctuary of this tribe was the Caaba, believed by them to have been built by Ishmael and Abraham. Among the descendants of this tribe was Mohammed, the great prophet and founder of Islam.

Banish-
ment of
Hagar
and
Ishmael.

Abraham
Offers
to
Sacrifice
Isaac.

Abraham seems to have lived at Beersheba many years. During his residence there, we are told, his faith in Jehovah was put to its severest test. Says the Scriptural account: "And it came to pass after these things that God did tempt Abraham, and said unto him, Abraham; and he said, Behold, here I am. And he said, Take thy son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him for a burnt offering upon one of the mountains which I will tell thee of." With a sad heart, we are told that Abraham obeyed the Divine command, and taking Isaac with him to the land of Moriah, which is believed to be the hill on which the great temple at Jerusalem afterwards was built, he there built an altar and prepared to offer up Isaac as a sacrifice, when, says the narrative, "the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham; and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him; for now, I know that thou fearest God, seeing thou hast not withheld thy son, thine



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MOSQUE MACHPELAH, THE BURIAL PLACE OF ABRAHAM, ISAAC AND JACOB



only son, from me." The patriarch, seeing a ram caught by its horns in the bushes, offered it as a sacrifice instead of his son. "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord; for because thou hast done this thing, and has not withheld thy son, thine only son; That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

Some time after this Abraham returned to his old home at Mamre, near Hebron, where Sarah died. After purchasing the cave of Machpelah from the Hittites of Hebron, then called Kirjath-Arba, Abraham buried Sarah there; and the cave became his family sepulcher. After Sarah's burial Abraham returned to Beer-sheba. As he felt his end approaching, he determined to secure a wife for his son Isaac; and, in order that Isaac's posterity might be a pure race, he resolved to secure one of his kindred as a bride for his son. For this reason he sent his steward, Eliezer, to Mesopotamia, binding him by a solemn oath to select from his own family a wife for Isaac. Reaching Haran, Eliezer met the family of Bethuel, the son of Nahor, Abraham's brother. He chose Rebekah, the youngest and most beautiful daughter of the house, who, upon hearing of his mission, agreed to leave her own family and become her cousin Isaac's wife. Going with Eliezer to Canaan, she was greeted with joy by Isaac and his father. Isaac was said to have been forty years old when he married. After a marriage of twenty years Rebekah gave birth to twin sons—one called Esau and also Edom (the Red), on account of his ruddy complexion; the other name Jacob (the Supplanter).

After Isaac's marriage, Abraham took another wife, named Keturah, by whom he had six sons, one of whom was Midian, the ancestor of the Midianites, who occupied the region between the Dead Sea and the Elanitic gulf of the Red Sea, to the east of the Nabatheans. Abraham lavished gifts upon these sons, but sent them out of Canaan, which was reserved exclusively as the inheritance of Isaac, to whom the patriarch bequeathed all his vast wealth. Abraham died at Beer-sheba "in a good old age, and full of years." His sons, Isaac and Ishmael, buried him in the family tomb in the cave of Machpelah. Thus ended the career of the renowned patriarch who was the ancestor of the Israelites, the Bedouin Arabs, the Edomites and the Midianites.

After Abraham's death Isaac continued to dwell by the well of Lahai-roi, in the extreme South of Canaan, or Palestine, where his sons grew to manhood. Esau was a reckless man, an expert hunter,

**Death
and
Burial
of
Sarah.**

**Marriage
of
Isaac
and
Rebekah.**

**Birth of
Esau and
Jacob.**

**Abra-
ham's
Second
Marriage.**

**His
Death
and
Burial**

**Esau
and
Jacob.**

and his father's favorite. He was rough and hairy in appearance, and caused his parents much trouble. When forty years old he married two Hittite wives, contrary to his father's wish; thus introducing heathen alliances into the chosen family. Jacob was peaceful and prudent—ready to obtain by cunning and intrigue what Esau sought to procure by violent means. He was smooth-skinned, and fond of the peaceful occupation of the shepherd and the quiet life of the tent. Jacob was his mother's favorite.

Esau
Sells
his
Birth-
right.

As Esau came in one day, tired and hungry from the chase, he saw Jacob preparing a mess of red lentils, and asked him for "some of that red." Jacob asked Esau's birth-right in payment for the mess; and Esau, simply to gratify his appetite for the moment, agreed to the demand, thus "selling his birth-right for a mess of pottage." For this proceeding St. Paul calls him "a *profane* person, who for one morsel of food sold his birth-right." Jacob, by his craft, became the head of the chosen family, and the progenitor of the chosen race.

Jacob
Obtains
His
Father's
Blessing.

When, in his old age, Isaac felt that his end was near, he informed Esau of his design of transmitting to him the patriarchal authority, and ordered him to prepare a feast for the occasion. Esau started to obtain venison, of which his father was very fond, whereupon Rebekah informed Jacob of her husband's intention. With her help Jacob craftily passed himself off upon his father as Esau, thus securing the patriarchal blessing, which made him the head of his family, and which, when once given, was irrevocable. Esau now returned from the chase, and was apprised of the trick by which he had been defrauded of his inheritance. His anger and grief were great. "He cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father." The spiritual blessing, having passed to Jacob, could not be recalled, but Isaac blessed Esau by promising him great earthly prosperity, qualified by submission to his brother, whose yoke he should eventually break. Concerning this promise, Dr. William Smith, in his History of the Bible, says: "The prophecy was fulfilled in the prosperity of the Idumæans, their martial prowess, and their constant conflicts with the Israelites, by whom they were subdued under David, over whom they triumphed at the Babylonian captivity, and to whom they at last gave a king in the person of Herod the Great."

Jacob's
Flight.

Thenceforth Esau was resolved to kill Jacob, delaying his design until after Isaac's death. Becoming aware of this, Rebekah induced her husband to send Jacob to her kindred for safety. Isaac was glad to do this, to procure a wife of pure blood for Jacob. Taking his staff Jacob started for Mesopotamia, taking the route by which Abraham had entered Canaan. Upon arriving at Abraham's old encamp-

ment at Bethel, he remained there all night, taking a stone for a pillow. "And he dreamed, and behold! a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And behold! the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." When Jacob awoke he acknowledged the Divine presence by erecting an altar on the spot, which he named Bethel (the House of God), and solemnly dedicated himself and all that Jehovah should give him to the service of the Almighty. This was the turning point in Jacob's religious life, and occurred when he had reached a good age.

Proceeding on his journey, Jacob at length reached the home of his uncle Laban, his mother's brother, at Padan-Aram. There he was heartily welcomed, and fell in love with his beautiful cousin Rachel, the youngest daughter of Laban. Entering his uncle's service as a shepherd for wages, he asked of Laban the hand of Rachel, offering to serve him seven years for her. Laban, more crafty than Jacob, accepted this offer, but, taking advantage of the marriage customs of the country, gave his eldest daughter, Leah, who suffered with sore eyes, and could not easily be disposed of, in marriage to his nephew. Jacob was indignant at the fraud practiced upon him, but was obliged to submit, and consented to serve Laban seven years longer for his beloved Rachel. In the progress of these years eleven sons and a daughter were born to Jacob. Leah's sons were Reuben, Simeon, Levi, Judah, Issachar and Zebulun. Rachael bore Jacob one son, named Joseph. Leah bore him a daughter, named Dinah. Jacob had four sons with two concubines. Rachael's handmaid, Billah, bore him Dan and Naphtali; and Leah's handmaid, Zilpah, bore him Gad and Asher.

**Laban's
Craft.**

**Jacob,
Leah
and
Rachael.**

**Jacob's
Sons.**

After the birth of Joseph, Jacob's youngest and favorite child, the son of Rachel, Jacob desired to return to his own country, but Laban prevailed upon him to serve him longer for a part of his flocks, Jacob's portion to be distinguished by certain marks. Laban endeavored to defeat this arrangement by trickery; but Jacob, more expert in cattle-breeding, foiled him and obtained most of the produce of the flocks. At length Jacob became rich in "cattle, and maidservants and manservants, and camels and asses."

Joseph

Jacob's
Return
to
Canaan.

After sojourning twenty years with Laban the Scriptural record says, "the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee." Fearing that Laban would detain him, Jacob secretly set out on his return to Canaan; and after crossing the Euphrates, he passed through the desert by the great fountain of Palmyra, traveled across the eastern portion of the plain of Damascus and the plateau of Bashan, and entered the mountain land of Gilead, east of the Jordan, which constitutes the frontier between Palestine and the Syrian desert. There Laban with a considerable force overtook him. Rachel had taken along her father's household effects, and now, by an ingenious device, succeeded in concealing them. "And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad." Not finding his idols, Laban made a treaty with Jacob and set up a pile of stones as a witness of it. "And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host; and he called the name of that place Mahanaim."

Jacob
or
Israel,
and the
Angel.

Approaching Mount Seir, of which his brother Esau had become the powerful chieftain, Jacob was seriously alarmed, fearing that Esau might kill him in revenge for the loss of his birth-right, and seize his family and flocks. He sent him a conciliatory message, and Esau came to him at the head of four hundred warriors. Jacob, in great alarm, prepared to meet the peril which menaced him, dividing his people and his flocks into two portions. Then he prayed to Jehovah, after which he sent rich presents to his brother, and then rested for the night. He arose before day the next morning, and sent his wives and children over the Jabbok, remaining behind to prepare by solitary meditation for the day's trials. While he tarried "a man" made his appearance and wrestled with him until the break of day. And when "the man" observed "that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel; for I have seen God face to face, and my life is preserved."

It is said that Jacob never recovered from the lameness caused by the angel's touch, and in memory of this the Israelites, in after times, would not eat of the sinew in the hollow of the thigh.

**Lame-
ness.**

Descending into the valley of the Jabbok, Jacob met Esau, who gave him a brotherly welcome. He had long before forgiven his brother for defrauding him of the spiritual blessing which his father had designed for him, and was satisfied with the earthly prosperity which he had achieved. After a pleasant interview between the brothers, Esau returned to Mount Seir, and Jacob proceeded on his journey to the Jordan, crossing the stream at Succoth. Entering Canaan, he moved on to Shechem, which was then a considerable town of the Amorites. He bought a piece of land from these people, and this was the first possession of the chosen family in the "Promised Land." There Jacob erected an altar to the "God of Israel," and renewed his promise to serve Him. He likewise dug a well, which is yet shown there, and known as "Jacob's well."

**Jacob's
Altar and
Well.**

Jacob was now to experience the greatest trials of his life. Shechem, son of Hamor, prince of the Shechemites, carried off and outraged his daughter, Dinah, and notwithstanding he subsequently demanded her in marriage, Jacob's sons resolved to avenge the wrong done to their sister. They agreed to the marriage, and, throwing the Shechemites off their guard, treacherously attacked them, killed all the males, pillaged the city, and carried off the women and children, and likewise the flocks and herds. Jacob was intensely indignant at this treacherous act; and, in fear that the Canaanites would endeavor to avenge the massacre of their brethren, removed with his family and possessions to Bethel, whence he proceeded southward towards Mamre, where his father, Isaac, was yet living. In the vicinity of Bethlehem his beloved wife, Rachel, died in giving birth to Benjamin, and was buried at that place. Her tomb is preserved to this day. Jacob then proceeded to Mamre, where he rejoined his father. It was some years after this that Isaac died, when his sons, Esau and Jacob, buried him in the cave of Machpelah. He died about thirteen years after Joseph had been sold by his brethren.

**Massacre
of the
Sheche-
mites.**

**Death
of
Rachel
and
Isaac.**

Joseph, Rachel's eldest son, was Jacob's favorite, upon whom his father bestowed such repeated and distinguishing marks of his affection as to excite the envy of his other sons. By playing the part of a spy upon his brothers, and informing their father of their misdeeds, Joseph won the implacable hatred of his brethren. When yet a mere lad he dreamed several remarkable dreams, which he regarded as portending his future greatness at the expense of his brethren, and he very indiscreetly apprised them of these dreams. They at once resolved to put him out of the way; and when Joseph had been sent by

**Joseph
Envied
by His
Brothers.**

his father to visit his brethren, who were feeding their flocks at Shechem, they determined to assassinate him. Reuben, the eldest son, prevailed upon his brothers not to kill Joseph outright, but to cast him into a dry well, where he would perish from hunger; intending to rescue him afterwards. They agreed to this; but while Reuben was temporarily absent, they sold Joseph to a caravan of Midianitish merchants, who were on their journey to Egypt. Returning to their father, they made him believe that Joseph had been killed by some wild beast.

Sold to a
Caravan.

Sold as a
Bond-
slave
in
Egypt.

Joseph was carried to Egypt by his purchasers, who sold him as a bond-slave to Potiphar, or Petephra, an officer of the Egyptian army. Winning the favor of his master, Joseph was made superintendent of his house. Potiphar's wife conceiving an unlawful passion for Joseph and being repulsed by him, in revenge, brought an infamous accusation against him, causing him to be cast into prison by his master. His good behavior won for him the favor of the prison officials, who conferred upon him important duties.

Joseph
as a
Dream
Interpre-
ter.

Among the prisoners were the chief cupbearer and the chief cook of the reigning Pharaoh, who had been imprisoned for complicity in a conspiracy at the court of the king. Each of these prisoners dreamed a dream prophesying his fate. Relating their dreams to Joseph, the latter interpreted them. His interpretation was verified, the chief cupbearer being pardoned and restored to office, and the chief cook being executed, as he had predicted. The fortunate man promised to intercede for Joseph, but forgot him for two years, when the king, having had two dreams which caused him much trouble, and which the wise men of Egypt could not explain, the chief cupbearer remembered Joseph and informed the Pharaoh of the Hebrew prisoner's interpretation of his own dream and its fulfillment. The Pharaoh thereupon sent for Joseph and told him of his dreams. Joseph told him that his dreams were prophetic, and were sent by God to warn him that Egypt would be blessed by seven years of rich harvests, which would be followed by seven years of dreadful famine. He urged the monarch to prepare for the famine by gathering stores of grain at certain points in the country during the years of abundance.

Joseph,
Prime
Minister.

Egypt was then divided into two kingdoms, Upper Egypt being governed by a native Egyptian dynasty of Theban princes, and Lower Egypt being ruled by those Canaanite or Hittite conquerors known in Egyptian history as the Hyksos, or Shepherd Kings. These latter had adopted the Egyptian customs and language. The Pharaoh who sent for Joseph was one of this dynasty, and was called Apophis, or Apepi. As he was himself of foreign origin, this monarch did not indulge in the native Egyptian dislike of foreigners. Impressed with

Joseph's interpretations of his dreams, Apepi at once declared that Joseph was the best man in the land to make the provision he had suggested against the famine. He therefore made the stranger his prime-minister, giving him his signet-ring in proof of the royal favor. Joseph was clothed in magnificent apparel, and received the Egyptian name of Zaph-n-to, the "Nourisher of the Country"; while all subjects were commanded to render him implicit obedience. He also received a bride in the person of Asenath, daughter of Petephra, the High Priest of On (afterwards Heliopolis), by whom he had two sons, Manasseh and Ephraim.

Joseph collected vast stores of grain from the abundant harvest in public granaries, which he constructed for the purpose. This he accomplished by doubling the usual royal impost of one-tenth of the grain. When the period of famine commenced he had stores of grain sufficient to supply the Egyptian population, and to sell to the neighboring nations which suffered from the famine. He sold to the Egyptian people on very hard conditions, requiring them to surrender, in return for the food which saved them from starvation, the fee simple of their lands, and to pay a quitrent of one-fifth of the produce for the right of occupation. The priests were exempt from this arrangement, and had the right to draw supplies from the public stores.

Saves
Egypt
from
Famine.

As the famine reached that portion of Canaan in which Jacob was living, he sent his sons to Egypt to purchase grain. They did not know Joseph, although he recognized them at once. He subjected them to a series of trials, partly as a punishment for their conduct towards him, and partly to subject their affection for their father and for their brother Benjamin to a test; after which he made himself known to them, forgave them for the wrongs which they had inflicted upon him, and brought them and their father into Egypt, where he would be able to provide for them. The Pharaoh willingly allowed them to settle in that portion of Lower Egypt east of the Delta known as "the land of Goshen." In this proceeding the Pharaoh was only carrying out a leading policy of the Shepherd Kings, encouraging the development in Egypt of a non-Egyptian element to support them in case of a formidable revolt of the native Egyptian population.

Brings
His
Father
and
Brothers
to
Egypt.

Jacob died seventeen years later, blessing his sons and declaring that the posterity of Judah should inherit the Divine promises to Abraham and should rank as the head of the chosen family; Reuben, Simeon and Levi—the three elder sons of Jacob—having forfeited their succession by their crimes. Jacob's body was embalmed in the usual Egyptian style, and was carried in great state by Joseph and his brethren, with a formidable escort of Egyptian troops, back to Canaan, and was interred in Abraham's tomb at Hebron. Joseph reached

Jacob's
Death.

Joseph's Death. a venerable age, enjoying high honors, and continuing to be the protector of his family. On his death-bed he exacted a solemn oath from his brethren that his embalmed body should be conveyed to the land of Canaan when his Hebrew countrymen should leave Egypt.

SECTION II.—BONDAGE IN EGYPT, EXODUS AND WANDERINGS.

The Hebrew History.

THE real history of the Hebrew nation, now called Israelites, only commences with their exodus from Egypt. The three great patriarchs—Abraham, Isaac and Jacob—and their posterity, were simply wandering nomads, roaming over the Promised Land of Canaan, but not possessing any portion of it.

The Hebrews in Egypt.

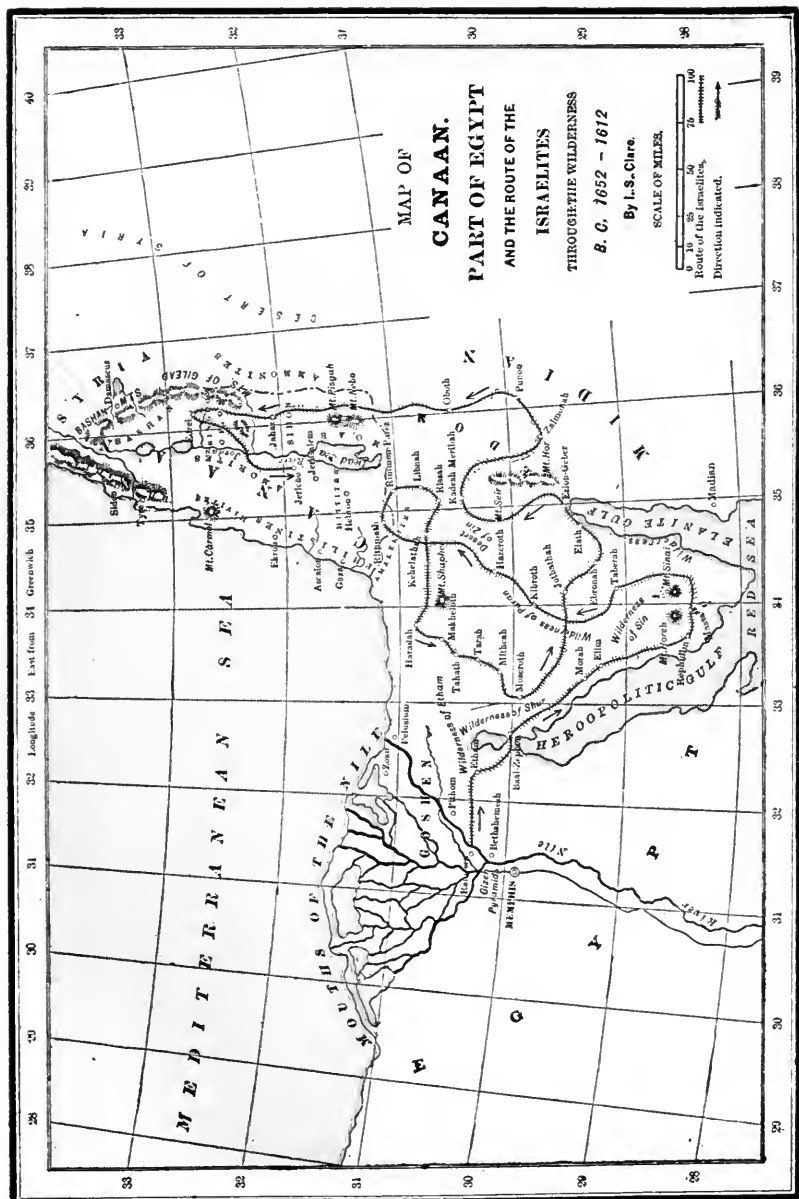
The Hebrews, or Israelites, remained in the fertile land of Goshen for over two centuries, and multiplied so rapidly that the family of seventy persons which had entered Egypt with Jacob grew to be a nation of almost three million people. They constituted a people distinct from the Egyptians, having their own language, manners, religion and patriarchal government. Although they had somewhat departed from the pure monotheism of Abraham, Isaac and Jacob, they never adopted the Egyptian polytheism. They were governed directly by their own patriarchal chiefs, who were responsible to the Egyptian king for the collection of the taxes imposed upon the Hebrew colony.

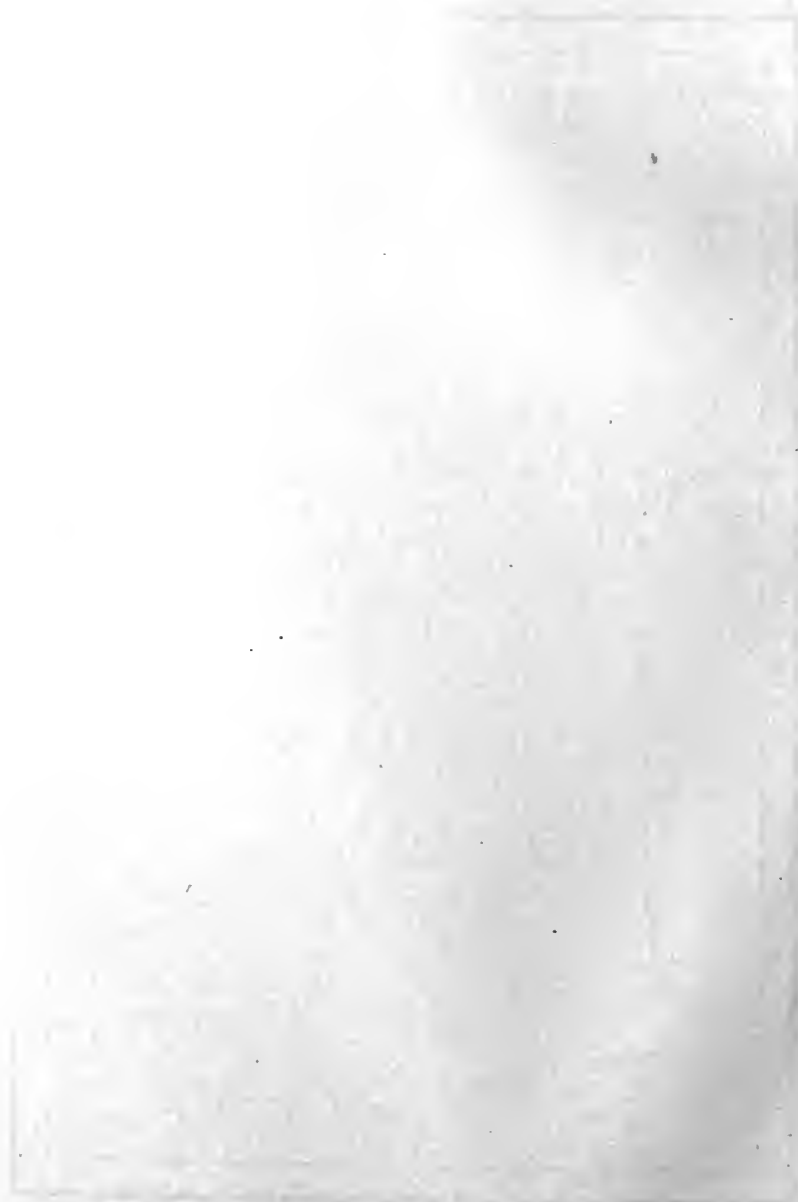
Hebrews First Favored.

During this period the native Egyptian dynasty reigning at Thebes expelled the Shepherd Kings from Lower Egypt, and united all Egypt into one great kingdom. This native dynasty was one of the greatest that ever occupied the throne of Egypt, and its monarchs appear to have favored the Hebrew colony in the land of Goshen.

Then Oppressed.

But when the Eighteenth Dynasty, which had driven out the Shepherd Kings, was succeeded by the Nineteenth Dynasty, the Egyptian policy toward the Hebrews changed. This new dynasty of Pharaohs considered the Hebrews very dangerous on account of their rapid increase and their location, and inflicted upon them a series of cruel persecutions, with the design of weakening their power and destroying them as a nation. This oppressive policy was inaugurated by Rameses the Great, the most renowned of Egyptian kings, who was a great conqueror and a heartless tyrant. He oppressed the Israelites with overwork, and forced them to labor under brutal taskmasters in building the treasure cities of Pithom and Rameses. In spite of his cruelty and oppression—in spite of the heavy burdens which he imposed upon the Hebrews—their numbers continued to increase rapidly. Alarmed and enraged at this, the despotic monarch ordered all the





Hebrew male children to be cast into the Nile as soon as they were born. The female children were spared to furnish wives for the Egyptians. By this means the great Pharaoh expected to wholly exterminate the race of Israel.

Amram, a man of the tribe of Levi, had married Jochebed, a woman of the same tribe. They had two children—a son named Aaron and a daughter named Miriam. Soon after the Pharaoh had issued his cruel edict, Jochebed gave birth to a second son, and concealed him for three months from the king's officers. Not being able to hide him any longer, she put him in a basket, or ark, of bulrushes, covered with pitch, and placed him among the flags on the bank of the Nile, where the infant was discovered by the daughter of the Pharaoh, who had gone down to the river to bathe. Touched with pity, the princess had the child brought to her. She gave it to Jochebed, who offered herself as a nurse, and commanded her to rear the boy as "the son of Pharaoh's daughter." She gave the child the name Moses, meaning "drawn out of the water." When the boy had grown to manhood his mother took him to the princess, who had him educated as one of the royal family, and he became learned "in all the wisdom of the Egyptians," and was instructed in military science. A tradition represents him when reaching manhood as holding an important command in the Egyptian army in an expedition sent against Ethiopia.

Notwithstanding his fortunate lot, and the high favor he enjoyed at court, Moses felt deeply the wrongs inflicted upon his Hebrew countrymen. He reflected upon their sufferings, and often went among them to cheer them. On one occasion, when he was forty years of age, he killed an Egyptian whom he had seen cruelly beating a Hebrew. For this homicide Moses was obliged to flee from Egypt for his life. He sought refuge in the peninsula of Sinai, and at length found himself in the land of Midian, where there was a tribe ruled by a chief and priest named Jethro. By defending Jethro's daughters from the violence of some shepherds who endeavored to drive them away from a well where they were watering their flocks, Moses was invited by the chief to come to his home and was urged to remain with him. Moses accepted Jethro's invitation and received the chief's daughter, Zipporah, as a wife. Moses remained with Jethro many years, during which Rameses the Great died, and the Pharaoh Menepta ascended the throne of Egypt. Menepta pursued his predecessor's oppressive policy toward the Hebrews. In their bitter distress the Hebrews prayed for the aid of the Lord Jehovah, the God of their fathers.

At length, when Moses had led his flock to a remote portion of Mount Horeb, we are told that he was startled by what appeared to be a burning bush. The Hebrew record says: "And the angel of the

Hebrew
Male
Children
Ordered
De-
stroyed.
Birth
of
Aaron
and
Moses.

Moses
Saved.

Flight
of
Moses.

Angel
in the
Burning
Bush.

Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh thither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

Moses
to
Deliver
His
People.

“And the Lord said, I have surely seen the affliction of my people, which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.”

His
Further
Mission.

It is further related that Jehovah revealed to Moses his design of making him the leader and the divine mouthpiece in this great movement. Moses timidly shrank from this position, but it is said that Jehovah reassured him and associated with him his brother, Aaron, who was to be his spokesman to the Egyptian king and to the Hebrews. The whole project of Jehovah is said to have been revealed to Moses, who was commanded to make it known to the Elders of the tribes. Jehovah, we are further told, directed Moses to return to Egypt, assemble the Elders of his people, disclose his mission to them, and, after securing their obedience, to go before the Pharaoh and demand permission for the Israelites to depart from Egypt. Jehovah, it is also said, told Moses that the Pharaoh would not grant this demand, but that He would display His power over Egypt and avenge the suffering of His “chosen people” by a series of punishments in the nature of plagues such as Egypt had never endured at any other period of its history.

Moses
and
Aaron
Return
to
Egypt.

Moses thereupon started on his return to Egypt, meeting on the way his brother Aaron, who is also said to have been divinely directed to look for him. The two brothers returned to Egypt, and, summoning the Elders of the Israelites, submitted to them the message from

Jehovah. The people consented to obey the Divine will, and promised to faithfully execute all the commands of Jehovah, as good and faithful servants.

We are told that the Pharaoh not only contemptuously refused to permit the Israelites to depart, but increased their burdens. Moses, it is said, complained to Jehovah that his effort for their release only brought sorrow and affliction upon his Hebrew countrymen; but was encouraged by the prediction that, although the Pharaoh would steadily refuse for some time to release the Israelites, and that he would steadily increase their hard tasks, yet Jehovah would break the obstinate pride of the Egyptian king and force him to agree to allow the Hebrews to depart. Moses and Aaron again asked repeatedly the Pharaoh Menephta to consent to the departure of the Israelites, but were as often refused. We are further told that Jehovah punished the king's refusals by inflicting upon Egypt ten violent plagues. These are enumerated as follows: 1. The waters of the Nile, the sacred river of Egypt, and the main support of its water supply, became red like blood and offensively putrid. As they were not able to use these waters, the Egyptians were obliged to sink wells along the banks of the river to obtain water to drink. 2. Frogs increased to such an extent as to become a dreadful pest to the Egyptians. 3. Swarms of lice covered the land, producing great suffering alike to man and beast. These increased and were a dreadful annoyance to the scrupulously-cleanly Egyptians, and were likewise a religious defilement. 4. Clouds of flies, or beetles, covered the country, swarmed in the houses, and devoured the harvest and shrubbery. The beetle being an object of worship to the Egyptians, they were thus scourged through their own gods. 5. An epizootic disease appeared among the cattle, carrying off great numbers of them. 6. A grievous affliction of boils and blains broke out on the bodies of the Egyptians and their beasts. Dr. Smith says: "This plague seems to have been the black leprosy, a fearful kind of elephantiasis, which was long remembered as the 'blotch of Egypt.' It also rendered the Egyptians religiously unclean." 7. A fearful hail storm, accompanied with thunder and lightning, devastated the country, destroying the crops and killing men and beasts. 8. Swarms of locusts overspread the land, devouring what the hail had left. 9. A remarkable darkness enveloped the country, and for three days the people could not see each other, or follow their daily pursuits. None of these visitations afflicted the land of Goshen, the dwelling place of the Hebrews. It is said that the Pharaoh, terrified and humbled by these sufferings, more than once sent for Moses and Aaron, and implored them to induce Jehovah to release the Egyptians from these sufferings; but as soon as one plague

Pharaoh
Menephta's
Oppression.

The
Ten
Plagues

ceased, the king's obstinate pride returned, and he refused to allow the Israelites to depart from Egypt.

**The
Tenth
Plague.**

The Mosaic record now tells us that the tenth and most dreadful plague was sent upon the land. It is said that Jehovah ordered Moses to institute the Feast of the Passover, which, marking the commencement of the Hebrew national history, was made the beginning of the Jewish year. Minute directions were given concerning the manner of celebrating the feast, no deviation being permitted from it, and the feast being made an annual celebration—a perpetual memorial of the deliverance of the Hebrew nation from the Egyptian bondage. Then says the Mosaic account: "And it came to pass that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead."

**Menephta
Relents.**

Completely subdued in his haughty spirit by this last terrible visitation upon his subjects, the Pharaoh Menephta sent for Moses and Aaron and urged them to lead their countrymen out of Egypt at once. By order of Moses, the Hebrews asked the Egyptians for jewels of silver and gold and raiment, which demands were immediately complied with. The Egyptians were glad to have the Israelites out of the country, fearing that any further delay would cause further suffering.

**Exodus
of the
Hebrews.**

Under the leadership of Moses, the Hebrews started upon their march, taking the embalmed body of Joseph along with them. They numbered six hundred thousand men on foot, besides women and children. These, with the multitude following them, and consisting probably of other Semitic races, nomadic in their habits, who were doubtless glad of this opportunity to escape from Egypt, swelled the Israelite host to almost three millions of people. The Mosaic narrative says: "And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light, to go by day and night; He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people." After a march of three days the Israelites reached the head of the Red Sea, or Gulf of Suez, which then extended much farther north than at present.

**Egyptian
Pursuit
and
Destruction
of
Their
Army in
the Red
Sea.**

Meanwhile the Pharaoh Menephta, regretting that he had allowed the Israelites to depart from Egypt, pursued them with a vast host, and came up with them as they were encamped near the Red Sea. Says the Mosaic account: "And Moses stretched out his hand over the sea; and the Lord caused the sea to go back

by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians, through the pillar of fire and of the cloud, and troubled the host of the Egyptians. And took off their chariot wheels, that they drave them heavily; so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians. And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hands of the Egyptians; and Israel saw the Egyptians dead upon the seashore. And Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord and his servant Moses."

In accordance with the chronology fixed upon by English Egyptologists the Exodus must have occurred about B. C. 1320. Among the various dates assigned to this great event in Jewish national history are the years B. C. 1652 and B. C. 1491.

After reaching the eastern shore of the Red Sea, the Israelites proceeded down the peninsula of Sinai towards the mountain peak of the same name, instead of going directly to the Promised Land. For forty years, we are told in the Mosaic account, did the Israelites wander in the "Wilderness" in the desert region of North-western Arabia. We are also told that Jehovah provided for the temporal wants of his chosen people, sweetening the bitter waters of the region through which they passed, making water gush forth from a rock to appease their thirst, and sending them food, first in the shape of quails, and afterward in the form of manna, the latter falling with the dew every morning in the camp. Only a day's supply of manna is said to have been allowed to be gathered, except on the sixth day, when a sufficient quantity was gathered to last two days, so that the people could scrupu-

Dates
of the
Exodus.

Hebrew
Wander-
ings
in the
Wilderness.

lously observe the Sabbath. This heavenly supply is said to have continued every day during the forty years' "Wanderings in the Wilderness."

Victory
over the
Amalekites.

When they arrived at Rephidim, believed to be the Wady-Feiran of the present day, the Israelites were attacked by the Amalekites, who endeavored to stay their advance into the Sinaitic peninsula. The Hebrew army led by Joshua, the future conqueror of Canaan, gained the victory. The Israelites then moved on to Mount Sinai, and encamped in the plain and in the ravines in the vicinity of that consecrated mountain.

The Decalogue.

We are now told that Jehovah descended upon Mount Sinai, and amid thunder and lightning delivered the law to the Hebrew nation. The Mosaic account says that Moses was called up into the mountain by Jehovah, and that the people promised obedience to His Ten Commandments. Says the narrative: "Then went up Moses, and Aaron, and Nadab, and Abihu, and seventy of the Elders of Israel; and they saw the God of Israel. * * * And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. And Moses rose up, and his minister Joshua; and Moses went up into the mount of God. * * * And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days; and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount; and Moses was in the mount forty days and forty nights." During this time we are informed that Jehovah revealed to Moses minute directions afterwards embodied in the "Laws of Moses," which constituted the civil and religious systems of the Hebrew nation. The Mosaic record says that the Ten Commandments were engraven on tablets of stone by the hand of Jehovah Himself.

Laws
of
Moses.

Sacrifices
and
Feasts.

The Decalogue, or Ten Commandments, and the other Laws of Moses were preserved in the Ark of the Covenant. The affairs of religion were conducted by the High Priest and Levites. Sacrifices of animals, and the feasts of the Passover, the Pentecost and the Tabernacles, formed the bond between Jehovah and His "chosen people." Every fiftieth year—the year of Jubilee—a new and equal distribution of the lands was made. The civil government established by Moses for the Hebrew nation was a theocratic system, and the Elders of the Twelve Tribes of Israel conducted the government in Jehovah's name.

Theocracy.

During the long absence of Moses on Mount Sinai the Israelites, in disregard of their covenant with Jehovah, we are told, compelled Aaron to make a golden calf, in imitation of the Egyptian bull-deity Apis. They abandoned themselves to the worship of this idol; and Moses, upon returning to them from the mountain, found them thus occupied. Overcome with anger, he rallied the tribe of Levi, and attacked the idolators with the sword, killing three thousand of them and destroying the idol. The people acknowledged the justice of their punishment, and promised to shun idolatry in the future. In consequence of their loyalty to Jehovah on this occasion, the Levites were constituted the sacerdotal class of the Israelitish nation.

**Golden
Calf.**

**Punish-
ment
of
Idolators.**

The Israelites sojourned on Mount Sinai eleven months and twenty days, during which the second celebration of the Passover was held. This long halt was a busy season in the life of the nation. The Hebrews had arrived at Sinai without discipline, without institutions, without laws, almost ignorant of their God, and with no established form of religious worship. During the stay at Sinai this disorganized mob was converted into a compact and powerful nation, with a code of laws which has ever since won the admiration of all ages and of all nations, and which remained in force among the Hebrews until the end of their national career.

**Hebrew
Organiza-
tion.**

The Tabernacle, or sacred tent, was constructed in accordance with the mode prescribed by God, and all the particulars of the religious ceremonial were minutely arranged. The priesthood was organized, and the succession to the sacred offices was definitely provided for. The principle at the basis of the whole civil and religious system was the supreme authority of Jehovah over the Hebrew nation. "He was, in a literal sense of the word, their sovereign, and all other authority, both in political and civil affairs, was subordinate to the continual acknowledgment of His own. The other powers were instituted by God to administer affairs in accordance with His laws, but were not ordinarily chosen among the priests, descendants of Aaron, nor from the tribe of Levi, consecrated to the various functions of public worship. Each tribe had its civil authorities, although certain causes were reserved for the supreme central tribunal; but the unity of the nation was, above all, founded on unity in faith and worship, on the mighty recollections recalled each year by the solemn feasts; the Passover, or Feast of Unleavened Bread (commemorating the Exodus from Egypt); Pentecost (the promulgation of the law), and the Feast of the Tabernacles, or tents (the sojourn in the desert). The one tabernacle, where the solemn sacrifices were offered, and where was deposited the ark, the symbol and covenant made between God and His people, was equally the political and religious center of the nation. The

**The
Mosaic
System.**

Mosaic law presents the spectacle, unique in the history of the world, of a legislation which was complete from the origin of a nation, and subsisted for long ages. In spite of frequent infractions, it was always restored, even although in its very sublimity it was in direct opposition to the coarse inclinations of the people whom it governed. He alone could impose it on the Israelites, who could say: 'I am the Lord thy God,' and confirm the words by forty years of miracles."

No
Doctrine
of a
Future
Life.

Moses taught no doctrine of a future life, or future rewards and punishments, or resurrection, or judgment; no traces of such doctrines being found in the Old Testament before the Babylonian Captivity, many centuries after the time of Moses and four centuries after the times of David and Solomon. Moses taught a severe monotheism, with Jehovah, or Elohim, as The One True God, a Deity above all worlds and behind all time, with no history, no adventures, no earthly life—one omnipresent, omniscient and omnipotent Supreme Being, not represented by idols or images, idolatry being severely prohibited by the Mosaic code.

Severe
Mono-
theism.

Census.

We are further told that when everything was arranged, Moses, at the command of Jehovah, took a census of the males of the nation, from and over the age of twenty years, capable of bearing arms. The census was taken on the first day of the second month from the epoch of the Exodus (Jyar—May, 1490, or 1319, B. C.), and fixed the number of fighting men at 603,550. This great host was divided into four camps, one being placed on each of the four sides of the tabernacle, which stood in the center of the camp.

Pillar
of
Cloud.

Being thus organized as a nation and an army, the Israelites broke up their camp at Sinai on the twentieth day of their second year—about May 20, B. C. 1490, or 1319—and continued their advance, and, we are informed, were again led by the "pillar of cloud" which was said to have guided them since the memorable night of the Exodus, and which was to lead them to the "Promised Land." Thus guided, the Israelites were conducted into the Wilderness of Paran.

Murmurs
of the
Hebrews.

After several halts, the Israelites arrived at Kadesh Barnea, near the frontiers of Canaan, whence Moses sent twelve spies, one from each tribe of the Hebrew nation, into Canaan to examine the country and to report the character, condition, strength and number of its inhabitants and its cities. These spies were absent fourteen days, and during that time they explored the country from the Dead Sea to the slopes of Mount Hermon. On their return to Kadesh Barnea they reported to Moses and the subordinate leaders that the land was extremely fertile, but that the Israelites would not be able to conquer it, because its inhabitants were men of immense size and lived in strongly-fortified cities. This report had a discouraging effect upon the Israel-

ites; and Joshua and Caleb, who were two of the spies, vainly endeavored to persuade their countrymen that the other spies had exaggerated the impediments in the way of the conquest of Canaan, and tried to raise their courage by means of a more favorable report. The people, panic-stricken, broke out into open mutiny the following morning, declaring that they intended to choose a chief who would lead them back into Egypt. Moses and Aaron vainly fell on their faces before their countrymen. Joshua and Caleb vainly sought to assure them of victory and conquest, and to dissuade them from rebellion against Jehovah. The enraged people were on the point of stoning Moses, Aaron, Joshua and Caleb to death, when, we are again told, "the glory of the Lord filled the tabernacle" and the people were induced to repent of their rebellious conduct. Jehovah, it is said, threatened to disinherit the rebellious nation and select as his chosen people the posterity of Moses; but when Moses interceded for his ungrateful countrymen they were pardoned, but the rebels were threatened with the displeasure of Jehovah, who is said to have informed Moses that, excepting Joshua and Caleb, not a man of the nation from and over twenty years years of age should enter the "Promised Land," that they should all die in the Wilderness, in which the nation was condemned to wander thirty-eight years longer, and that their children should enter upon the promised inheritance of the Hebrew race.

Jehovah's
Anger.

The Israelites, stricken with anguish upon hearing of this doom, were anxious to be led into Canaan, but, we are told, the Divine decree would not be revoked. The people, it is said, were persistent in their resolve, and despite the warnings of Moses, who refused to lead them, they attempted to force their way through a mountain pass defended by the united armies of the Canaanites and the Amalekites. They met with a bloody repulse, and were driven back into the desert. The Israelites led a nomadic life for thirty-eight years, roaming over the desert north of the peninsula of Sinai, which the Arabs have named *Et Tih*, or *Tih Beni Israel* (the wanderings of the Children of Israel). Their range occupied the region from Kadesh Barnea on the north to the head of the Elanitic gulf (now Gulf of Akaba) on the south. They were not apparently disturbed by any of the neighboring tribes. In the meantime the males of the nation over twenty years of age died, and the succeeding generation consisted of men trained to fatigue and war—men who were hardy and brave, and accustomed to freedom—a generation superior to their predecessors, who had been reared in the Egyptian bondage, and had suffered from the taint of that oppressive servitude.

Hebrew
Repulse.

Continued
Wander-
ings.

At the commencement of the fortieth year after the Exodus, Aaron, the brother of Moses and the High Priest of the Hebrew nation, died

Death
of
Aaron.

at Masera at a ripe old age, and was buried there. Mount Hor was on the border of the territory of the Edomites, the descendants of Esau. Moses requested a free passage for his countrymen through the Edomite territory, offering to respect the property of the inhabitants, and to pay for even the water used by the people of Israel. But the Edomites refused this request, and it is said that the Hebrews were forbidden by Jehovah to attack their kindred, whereupon they turned towards the south, marching toward the head of the Elanitic gulf, and, rounding the mountain range, advanced again northward, east of the territory of Edom. The Canaanites of Arad endeavored to obstruct the passage of the hosts of Israel, but suffered a defeat. The Edomites permitted the Israelites to march past their territory without disturbing them. We are told that Jehovah forbade Moses attacking the Moabites and Ammonites, descendants of Lot.

Canaanite
Defeat.

Sihon's
Defeat.

The Hebrews had now arrived at the Arnon, a small stream flowing into the eastern side of the Dead Sea, and forming the southern boundary of a new kingdom, founded by Sihon, an Amorite adventurer, who had conquered it from the Moabites and Ammonites. The Jabbok formed the northern boundary of this kingdom, and Sihon established his capital at Heshbon. Moses sent a peaceful embassy to Sihon, requesting a free passage through his territory, promising to keep his countrymen to the highway on their march, and to pay for everything used by them. This request was refused by Sihon with extreme insolence, and that prince led his army against the Israelites, but was totally routed, his capital was taken by storm, and his kingdom fell into the hands of the Hebrews. Og, the gigantic King of Bashan, whose dominions extended from the Jabbok to Mount Hermon, and who was a fortunate Amorite adventurer, attempted to avenge the overthrow of Sihon, but was defeated and killed, and his kingdom was likewise conquered by the Israelites. These two conquests made the Israelites masters of all the territory east of the Jordan, from Mount Hermon to the Dead Sea.

Og's
Defeat.

Hebrew
Apostasy
Punished
by
Moses.

The hosts of Israel now encamped on the fertile plains opposite Jericho. Balak, King of Moab, in great alarm because of the appearance of so powerful a nation on his borders, entered into an alliance with the Midianites against the Hebrews. Feeling sufficiently strong to assail the strangers, Balak sought to induce Balaam, a noted diviner from the country of the Ammonites, to pronounce a curse against the Israelites and devote them to destruction. We are told, however, that Balaam was obliged to bless the "chosen people," and to prophesy to Balak their future triumphs. The Moabites and Midianites then endeavored to seduce the Israelites from their religion by inducing them to participate in their immoral and voluptuous worship of their

god Baal-Peor. This scheme was so successful that Moses had to resort to severe measures to check the evil. All the Hebrews guilty of this apostasy from the worship of Jehovah were put to death; and twenty-four thousand men were carried off by a plague which broke out in the camp. The Israelites then engaged in a war of extermination against their Midianites, defeated their armies, ravaged their country and carried off a vast booty.

A new census taken at this time showed that there were 601,730 fighting men in the Israelitish host. The country conquered on the east side of the Jordan was exceedingly fertile and was well adapted to grazing. Delighted with this section the tribes of Reuben and Gad and the half-tribe of Manasseh requested of Moses possession of this region for their inheritance, as they had many cattle. Moses sternly rebuked them for sowing dissensions in the nation; but agreed to the arrangement upon obtaining the promise of these tribes that they would only leave their families and their cattle in their new homes, while their fighting men would cross the Jordan with the other tribes and aid them in conquering the "Promised Land." The tribe of Reuben was assigned the southern portion of the country east of the Jordan, from the Arnon to Mount Gilead; the tribe of Gad was given the tract north of the former, including Mount Gilead, to the southern extremity of the Sea of Chinneroth (the Sea of Galilee); and the half-tribe of Manasseh was allotted the district north of Gad as far as Mount Hermon. The two tribes and a half faithfully observed their pledges to their brethren and rendered them valuable service in the conquest of the country west of the Jordan.

The great work of Moses was now finished. He had led the Children of Israel to the borders of the "Promised Land" at a point where it could be easily entered, and he is said to have been warned by Jehovah that his end was near. The Scripture record says that both Moses and his brother Aaron had been denied permission to enter the "Promised Land," because their faith had failed when Jehovah had commanded them to speak to the rock in Kadesh to give water to his people. We are likewise told that Moses assembled the whole Hebrew nation, recited the law in their presence, prophesied for them a blessing, predicting for them a glorious future, named Joshua as his successor, and exhorted the people to continue faithful to Jehovah. He then bade his countrymen an affecting farewell, and we are told went up into Mount Nebo at the command of Jehovah, who there showed the great Hebrew lawgiver the land which was to be the inheritance of his people, after which he disappeared from among the living.

"And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the

**New
Census.**

**Reuben,
Gad and
Half-
Manas-
seh.**

**End of
Moses's
Mission.**

**His
Death
and
Burial.**

Lord showed him all the land of Gilead, unto Dan. And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea. And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the Lord said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed; I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulcher unto this day. * * * And the Children of Israel wept for Moses in the plains of Moab thirty days; so the days of weeping and mourning for Moses were ended. * * * And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, In all the signs and the wonders which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, And in all that mighty land, and in all the great terror which Moses showed in the sight of all Israel."

His
Great-
ness.

Thus died one of the grandest figures in all history—a great law-giver, statesman, warrior, poet, historian, and the founder of a nation with a religious mission destined to influence the future of the human race. While Abraham was the ancestor of the Hebrew race, Moses was the founder of the Hebrew state. As a leader and warrior Moses led his people out of their Egyptian bondage. As a lawgiver and statesman he founded their religious and political system. As a historian and author of the Pentateuch he gave to the world the history of the patriarchs and of his people to the time of his own death.

The following beautiful poem on the "Burial of Moses," by C. F. Alexander, will not be out of place in this connection.

Poem.

"By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave;
But no man dug that sepulcher,
And no man saw it e'er,
For the angels of God upturned the sod,
And laid the dead man there.

"That was the grandest funeral
That ever passed on earth;
But no man heard the trampling,
Or saw the train go forth;

Noiselessly as the daylight
Comes when the day is done,
And the crimson streak on ocean's cheek
Grows into the great sun—

“Noiselessly as the spring-time
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves—
So, without sound of music,
Or voice of them that wept,
Silently down the mountain crown
The great procession swept.

“Perchance the bald old eagle,
On gray Beth-peor's height,
Out of his rocky eyrie,
Looked on the wondrous sight.
Perchance the lion, stalking,
Still shuns the hallowed spot;
For beast and bird have seen and heard
That which man knoweth not.

“Lo! when the warrior dieth,
His comrades in the war,
With arms reversed, and muffled drum,
Follow the funeral car.
They show his banners taken,
They tell his battles won,
And after him lead his masterless steed,
With peals of minute gun.

“Amid the noblest of the land
Men lay the sage to rest,
And give the bard an honored place,
With costly marble dressed,
In the great minster transept,
Where lights like glories fall,
And the choir sings, and the organ rings
Along the emblazoned wall.

“This was the bravest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word;

And never earth's philosopher
 Traced with his golden pen,
 On the deathless page, truths half so sage
 As he wrote down for men.

“And had he not high honor?
 The hill side for his pall;
 To lie in state while angels wait,
 With stars for tapers tall;
 And the dark rock pines, like tossing plumes,
 Over his bier to wave;
 And God's own hand, in that lonely land,
 To lay him in the grave—

“In that deep grave, without a name,
 Whence his uncoffined clay
 Shall break again—Oh wondrous thought!
 Before the judgment day;
 And stand, with glory wrapped around,
 On the hills he never trod,
 And speak of the strife that won our life,
 With the Incarnate Son of God.

“O lonely tomb in Moab's land!
 O dark Beth-peor's hill!
 Speak to these curious hearts of ours,
 And teach them to be still.
 God hath his mysteries of grace—
 Ways that we cannot tell;
 He hides them deep, like the secret sleep
 Of him he loved so well.”

SECTION III.—HEBREW CONQUEST OF CANAAN.

The
 Promised
 Land,
 Canaan,
 Palestine,
 Judæa,
 or the
 Holy
 Land.

BEFORE proceeding with our historical narrative we will describe the country which the Israelites were now to wrest from its inhabitants and seize for their own future home. This country itself—known variously as the Promised Land, Canaan, Palestine, Judæa, or the Holy Land—was in many particulars a remarkable region. Its importance in the history of mankind vastly overshadows its small territorial extent. Palestine is a very small country—about the size of the principality of Wales or the State of New Jersey. Its entire length from north to south is about one hundred and eighty miles,



MOSES

Colossal Statue by Michael Angelo



and its average breadth from east to west about forty-five miles, thus giving the country an area of eight thousand square miles. It lies between latitude thirty degrees forty minutes and thirty-three degrees forty-two minutes north, and between longitude thirty-three degrees forty-two minutes and thirty-five degrees forty-eight minutes east. It is bounded on the north by Syria, on the east by the Jordan and the country now known as the Haurân, on the south by the Desert of Et Tik, and on the west by the Mediterranean. It is located in Western Asia, to the north of Egypt, and to the north and west of Arabia.

It is practically a mountainous region. It has no independent mountain chains, and other countries surpass it in the height and grandeur of its mountains; "but every part of the highland is in greater or less undulation." The mountain region occupies the center of the country, and lowlands border it on both the east and the west, extending from the foot of the uplands to the boundaries of Palestine. This lowland spreads out on the west into the two great plains of Philistia and Sharon, which extend from the foot of the mountains to the sea. The mountains are bordered on the east by the remarkable depression of the Jordan valley, still continued by the yet more remarkable depression of the Dead Sea and by the Ghor. "The slopes, or cliffs, which form, as it were, the retaining walls of this depression are furrowed and cleft by the torrent beds which discharge the waters of the hills, and form the means of communication between the upper and lower levels. These three features—the mountains, the plains and the torrent beds—make up the principal physical characteristics of the Holy Land."

Its
Physical
Features.

Little over midway up the coast, the plain is suddenly broken by a bold spur of the mountain chain, leaving the middle mass and running abruptly north-west to the sea, there ending in the beautiful promontory of Mount Carmel, which is also the name of the entire spur or ridge. North of Carmel the plain again commences, and there pushes back the mountains and reaches entirely across Palestine to the Jordan valley. This is the famous plain of Esdraelon, or Jezreel. North of this plain the mountains are again seen, first in the low hills of Galilee, and rising higher until Mount Hermon and the Lebanons are reached. The mountains again push their way out to the sea, and end in the white headland of Ras Nakhûra, north of which is the ancient Phœnicia.

Moun-
tains and
Plains.

The height of the mountainous region is usually uniform along its whole course, with an average of from fifteen hundred to eighteen hundred feet above the level of the Mediterranean sea. Says Dr. William Smith: "It can hardly be denominated a plateau, yet so evenly is

Valleys.

the general level preserved, and so thickly do the hills stand behind and between one another, that when seen from the coast or the western part of the maritime plain, it has quite the appearance of a wall." This seeming monotony is broken at intervals by greater elevations, and these constitute the most conspicuous features of the landscape. The water-shed of the country lies between these highest points, and on each side the many torrent beds descend to the Jordan valley on the east, and to the Mediterranean on the west. The valleys on the east are very steep and rugged, particularly in the middle and southern parts of the country; but those on the west slope more gradually. As the level of the maritime plain is higher than that of the Jordan valley, it gives them a more gradual descent, which is rendered easier by the greater distance intervening between the mountains and the sea than between the mountains and the Jordan. Upon the western side, as upon the eastern, the valleys, or wâdies, form the only means of communication between the mountains and the plains.

Mountain
Passes
and
Fast-
nesses.

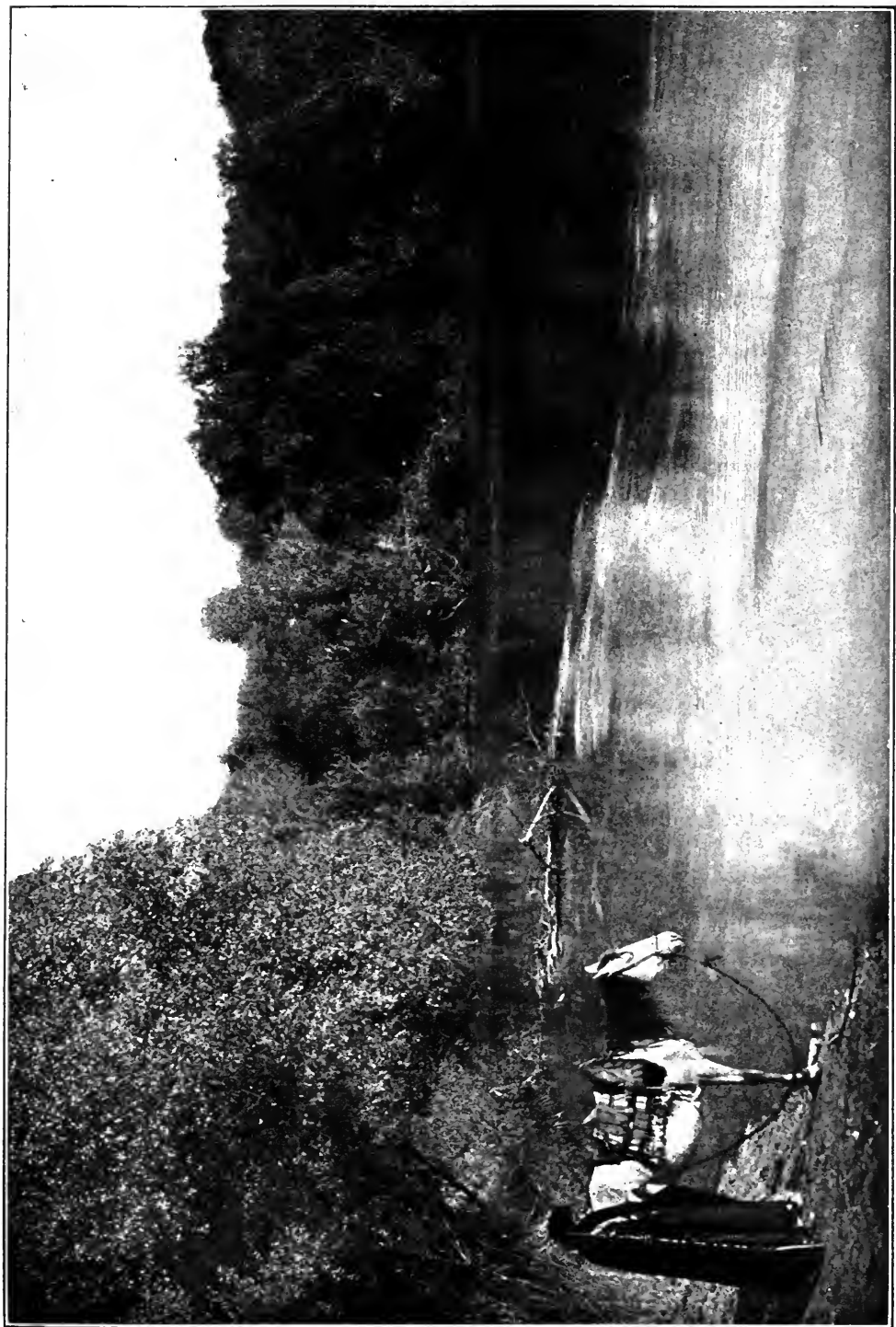
All roads from the borders to the interior are located along these valleys. These mountain passes constitute a singular feature of Palestine, and were very important to it in ancient times. Being difficult, they presented very great obstacles to an army burdened with a camp train or baggage. The western passes, though easier than the eastern, were still difficult, and made it no easy task for an enemy to enter the territory of the Israelites. Secure in their mountain fastnesses, the Israelites were frequently undisturbed, while the cities of the plain below them were captured and recaptured by the struggling armies of Egypt and Asia. The plain of Esdraelon was the great battlefield of Palestine, but the mountains were comparatively free from warlike operations.

River
Jordan.

The river Jordan constituted the eastern boundary of the "Promised Land," and is one of the most remarkable rivers of the world. It rises on the slope of Mount Hermon and flows through an extraordinary depression, known as the Jordan valley, passing through Lake Huleh and the Lake of Tiberias, or Sea of Galilee, and emptying into the Dead Sea. Its source is 1,700 feet above the level of the Mediterranean; its mouth is 1,317 feet below the sea level, making the entire descent of the river 3,017 feet. The river is two hundred miles long; the distance in a straight line is sixty miles. The Jordan was never a navigable stream, and was passed only by fords in ancient times. No bridges were thrown over it until after the Roman conquest of Palestine. No cities were located on its banks. Jericho and the other towns were situated some distance away from the river.

Canaanite
Tribes.

We will now give an account of the character of the Canaanitish tribes, or nations, with whom the Israelites were now to wrestle for the



THE RIVER JORDAN



possession of the "Promised Land." During the patriarchal period Canaan, or Palestine, was occupied by numerous tribes of Canaanites, descendants of Canaan, the fourth son of Ham. The name Canaanites was sometimes assigned to a particular tribe occupying a certain part of Palestine, but was more generally applied to all the inhabitants of that country, and embraced seven distinct nations, as follows, according to Dr. William Smith:

"I. The *Canaanites*, the 'lowlanders,' who inhabited the plain on the lower Jordan, and that on the sea-shore. These plains were the richest and most important part of the country.

Canaan-
ites
Proper.

"II. The *Perizzites* seem, next to the Canaanites, to have been the most important tribe. * * * In Judges I. 4, 5, they are placed in the southern part of the Holy Land, and in Joshua XVI. 15-18, they occupy, with the Rephaim, or giants, the 'forest country' in the western flanks of Mount Carmel.

Periz-
zites.

"III. The *Hittites*, or children of Heth, were a small tribe at Hebron, of whom Abraham purchased the cave of Machpelah. They are represented as a peaceful people.

Hittites.

"IV. The *Amorites*, 'mountaineers,' a warlike tribe, occupied first the barrier heights west of the Dead Sea, at the same place which afterwards bore the name of En-gedi, stretching westward towards Hebron. At the time of the conquest they had crossed the Jordan and occupied the rich tract bounded by the Jabbok on the north and the Arnon on the south, the Jordan on the west and the wilderness on the east.

Amorites.

"V. The *Hivites* are first named at the time of Jacob's return to the Holy Land, where they occupied Shechem. At the time of the conquest by Joshua, they were living on the northern confines of Western Palestine.

Hivites.

"VI. The *Jebusites*, a mountain tribe, occupying Jebus (Jerusalem), where they continued to dwell with the children of Judah and Benjamin to a late date.

Jebusites.

"VII. The *Girgasites*, whose position is quite uncertain."

Girga-
sites.

During the period when the Israelites were sojourning in Egypt several important changes occurred in the character and location of the nations occupying the land of Canaan. The maritime people of Phœnicia, situated immediately north of Palestine, had risen quietly and suddenly, and had become the most enlightened and the wealthiest community of antiquity. Phœnicia, however, did not attain its highest pinnacle of greatness and prosperity until several centuries later, about B. C. 1050. At the time when the Israelites entered Canaan, the Phœnicians, who occupied a narrow strip around the sea-coast, and whose territory was embraced in the region assigned as a heritage to

The
Phœni-
cians.

the Hebrews, had established themselves firmly in the country, and were sufficiently powerful to hold it against the strangers.

The
Philis-
tines.

The sea-coast of the Holy Land proper, on the coast south of Phœnicia, was occupied by the Philistines, a warlike and powerful nation, whom some authorities consider a Semitic people, while others regard them as a Hamitic race. Those who believe them to be Semites maintain that they crossed over from the island of Crete, while those who hold that they were Hamites suppose that they came into Canaan from Egypt. Their territory was called Philistia, from which the name Palestine has been derived. The Philistines are believed to have migrated to Canaan before the time of Abraham, and during their sojourn in that land they were a pastoral tribe in the vicinity of Gerar. During the patriarchal period, and the epoch of the sojourn of the Israelites in Egypt, the Philistines renounced their nomadic life and developed into a settled and powerful nation. They established themselves in the fertile plain bordering upon the sea-coast, which was therefore called the Plain of Philistia. The great fertility of this plain was the basis of their wealth and prosperity. In times of scarcity and famine all the neighboring nations depended upon them for bread. The low tract which they occupied favored their development as a formidable military people, as it enabled them to transport their troops with ease and rapidity, and admitted of the maneuvering of war-chariots, "the artillery of the ancients," in which these people were always very formidable. It is believed that the Philistines had a navy, as historians several times allude to them in accounts of naval expeditions and naval battles. Gaza and Ascalon were Philistine sea-ports. Many well-fortified cities were built by the Philistines in the plain, its undulating character affording numerous excellent sites for such strongholds. The most important Philistine cities besides its seaports, Gaza and Ascalon, were Ashdod, Ekron and Gath.

From
Dan to
Beer-
sheba.

Thus the two most important nations in Palestine when the Israelites conquered the country were the Phœnicians on the north and the Philistines on the south. We have seen that the "Promised Land" embraced the territory extending from the Arabian desert to the Mediterranean, and from the desert of Sinai to "the entering in of Hamath," the name applied in Scripture to the low range of hills forming the water-sheds between the Orontes and the Litany. Phœnicia, the northern part of Canaan, was never occupied by the Israelites. The Philistine plain was constantly contested, and was seldom a safe and peaceful possession of the Hebrews. The "Land of Possession" lay only between Dan on the north and Beer-sheba on the south; hence the frequency of the allusion in the Old Testament in speaking of the

northern and southern limits of the Hebrew state: "From Dan to Beer-sheba."

After the thirty days of mourning for Moses—exactly forty years from the time that they departed from Egypt—the Israelites broke up their camp on the plains of Moab, and advanced toward the Jordan under the leadership of Joshua. The column was led by the priests carrying the Ark of the Covenant. The Jordan was swollen with the spring freshets, and was too high to be forded. As the priests stepped into the stream, carrying the sacred ark, the waters, we are told, were miraculously divided, as had been the Red Sea, and a wide path was opened, along which the Hebrew host passed to the western side of the stream, and entered Canaan (B. C. 1451 or B. C. 1280). The Israelites encamped at Gilgal, on the plains of Jericho, for the night. The supply of manna is said to have ceased here, and thenceforth the Israelites subsisted upon the products of the country which they had come to conquer.

Joshua
Crosses
the
Jordan.

The first exploit of the Israelites after entering Palestine was the capture of the strong city of Jericho, which stood immediately in front of the place where they had crossed the river Jordan, and which commanded the Jordan valley. The Israelites having no means of conducting a siege, it is said that Jehovah came to their aid. The walls are said to have been thrown down in a miraculous manner; and when the Israelites entered the city over its ruined fortifications they put the people to the sword and destroyed the city. The only family which escaped the general massacre was that of "Rahab the harlot," who had received and befriended the spies sent by Joshua into the city before it fell, and who had consequently been promised protection to her household. She afterward became the wife of one of the spies, and was the ancestress of David. Proceeding up the Jordan valley Joshua turned to the left and took the stronghold of Ai, near Bethel, by stratagem, and, advancing rapidly to Shechem, captured the city without striking a blow, and established himself in the heart of the country.

Capture
of
Jericho.

Rahab
the
Harlot.

Capture
of
Ai and
Shechem.

The Canaanitish tribes now recovered from the surprise and dismay into which they had been thrown by the quick and successful operations of the Israelites, and united in a general coalition against the Hebrew invaders of their country. Joshua defeated the allied forces of the Canaanitish kings in the great battle of Beth-horon, in which we are told that the day was miraculously lengthened to enable the Israelites to complete their victory. The kings of the five Canaanitish tribes were taken prisoners, and were hanged. After this victory the Israelites captured successively the cities of Makkedah, Libnah, Lachish, Eglon, Hebron and Debir, and exterminated their inhabitants.

Battle
of
Beth-
horon.

Conquest
of
Southern
Palestine.

These successes completed the conquest of Southern Palestine by the Israelites.

**Battle
of
Lake
Merom.**

A second coalition was now formed against the Hebrews, and embraced all the tribes of Northern Palestine. The leader of this coalition was Jabin, King of Hazor. Joshua routed the allied army on the banks of Lake Merom (now Lake Huleh), and Jabin was taken prisoner and put to death. Many cities of Northern Palestine then fell into the possession of the Israelites, and their inhabitants were massacred. The Anakim of Southern Palestine were then attacked and exterminated. The Israelites were occupied six or seven years in making these conquests, and were finally in possession of all the "Promised Land" from the foot of Mount Hermon to the borders of Edom. The Canaanites still held many of their strongest cities in the midst of the Hebrew conquests. The Philistines held the sea-coast of Southern Palestine, and the Phœnicians that of Northern Palestine.

**Conquest
of
Northern
Palestine.**

**Division
of the
Lands
by Lot.**

Joshua had now reached an advanced age, and concluded to suspend his conquests and devote his remaining years to establishing the Israelites firmly in the lands which their arms had won. It is said that he was commanded by Jehovah to divide the "Promised Land" by lot among the nine and a half tribes now located west of the Jordan; the other two and a half tribes having received their allotment east of the Jordan from Moses, and the Levites having no special territory bestowed on them. The division of the tribe of Joseph into the two tribes of Ephraim and Manasseh made up for the withdrawal of the Levites from the number of the twelve tribes to devote themselves especially to the service of Jehovah. The territory divided among the Hebrew tribes included many places yet held by the Canaanites and the Philistines, and Joshua assigned to each tribe the duty of reducing the strongholds and possessions of these people within the territory allotted to the twelve tribes.

Judah.

The tribe of Judah obtained the South Country. Its southern boundary reached the territory of the Edomites and the Arabian desert, while its northern limit was a line drawn from the mouth of the Jordan westward to the Mediterranean sea. A considerable portion of the Philistine plain was embraced in this allotment. The children of Joseph were assigned the central part of the country, from the Jordan to the Mediterranean.

Ephraim.

The tribe of Ephraim obtained the southern part of this tract, and its southern limit "was drawn from the Jordan along the north side of the plain of Jericho to Bethel, whence it took a bend southward to Beth-horon, and thence up again to the sea near Joppa. The northern border passed west from the Jordan opposite the mouth of the Jabbok, past Michmethah to the mouth of the river Kanah." It in-

cluded the sacred valley of Shechem and likewise the maritime plain of Sharon.

The half-tribe of Manasseh occupied the district north of Ephraim as far as the range of Mount Carmel and the plain of Esdraelon, from the Jordan westward to the Mediterranean. To Benjamin was assigned the hill country north of Judah and south of Ephraim, from the Jordan west as far as Jerusalem.

Half
Manasseh
and
Benjamin.

Dan received the tract between Ephraim on the north, Judah on the south, Benjamin on the east, and the Mediterranean on the west. The greater part of this region was occupied by the Philistines. For this reason, and because their territory was too small for them, a portion of the people of Dan migrated northward, and took the city of Leshem, or Laish, at the source of the Jordan. They named the city Dan, and acquired a considerable tract around it. This city became the great northern landmark of the Promised Land, as Beer-sheba was the southern. Hence the phrase "from Dan even to Beer-sheba," so frequently used in alluding to the whole extent of the Hebrew country from north to south.

Dan.

The tribe of Simeon was allotted an inheritance out of Judah's portion, and was seated in the south-western portion of the maritime plain. Their frontier bordered on the desert from Beer-sheba westward to Gaza, and their sea-coast extended north to Ascalon. Issachar was given the great and fertile valley of Jezreel, known also as the plain of Esdraelon.

Simeon
and
Issachar.

Zebulun received the mountain range bordering the plain of Esdraelon on the north, and which in after times constituted the upper part of Lower Galilee. He possessed a small strip of sea-coast north of Mount Carmel, and his eastern border included the Sea of Chinneroth (Sea of Galilee).

Zebulun.

Asher obtained the plain along the Mediterranean from Mount Carmel, in a northerly direction, including a considerable portion of Phœnicia. The Israelites never made any attempt to secure the Phœnician portion of their inheritance, and Asher's northern boundary was actually the Phœnician border south of Tyre. His territory extended to the east about midway across Palestine. Naphtali was assigned the country north of Zebulun to Mount Hermon and between the Jordan and the territory of Asher.

Asher
and
Naphtali.

Reuben, Gad and the half tribe of Manasseh, which were the two tribes and a half east of the Jordan, were allowed to rest contented with their share of the spoils of conquest, and were dismissed with blessings, after which they returned to their homes beyond the river.

Reuben,
Gad and
Half
Manasseh.

Feeling his end approaching, Joshua assembled the representatives of the entire Hebrew nation at Shechem, and after reminding them

Joshua's
Last
Days
and
Death

of the Divine goodness to the nation, exhorted them to remain faithful to the worship of Jehovah and the laws of Moses, and to continue the war against the Canaanites until they had ultimately expelled them from the whole of the Promised Land. Joshua, who was said to have been divinely commissioned to exterminate the Canaanitish race, because of its crimes, reminded his people of their duty, and predicted great misfortunes for them if they renounced their religion, or neglected to execute Jehovah's purposes regarding the Canaanites, or mingled with them. The people solemnly vowed to obey him and renewed their covenant with Jehovah. Thereupon Joshua set up in the place of the assembly a monumental stone as a witness of this vow of the Hebrew nation. Soon afterward Joshua died at a venerable age, after conducting the affairs of Israel for twenty-five years, and was greatly mourned by the whole Hebrew nation.

SECTION IV.—THE JUDGES AND THE HEBREW HEROIC AGE.

Dissen-
sions and
Relapse.

JOSHUA unfortunately failed to appoint a successor, and the nation was thus left without a legitimate head. During the lives of the Elders who had been his contemporaries, the Israelites revered the laws of Moses and held fast to the worship of Jehovah; but when these Elders died dissensions and divisions distracted the nation, alienating the different tribes from each other. No earnest effort was made to conquer the cities still held by the Canaanites. The northern tribes began to appear indifferent concerning the national ties, and secured the best terms possible for themselves from the Canaanites in their midst. The Israelites were repulsed in their efforts to conquer the land of the Philistines, and the coast cities mostly remained in the possession of that powerful and warlike people. The intercourse which arose between the Israelites and the Canaanites soon led to evil results. The great religious center of the Hebrew nation was Shiloh, where the Tabernacle and the Ark of the Covenant had been set up. At this time the Altar of God began constantly to become more and more neglected, and the idolatrous worship of the Canaanites was introduced among the Hebrews. Civil wars broke out among the tribes of Israel, and in one of these the tribe of Benjamin was almost exterminated by the other tribes. The Book of Judges describes this condition of affairs in the following words: "There was no king in Israel; every man did that which was right in his own eyes." There was no central or general government to hold the nation together or to enforce civil order; and although, according to the theocracy established by Moses,

Repulse
by
Philis-
tines.

Civil
Wars.

Jehovah was the King of the Hebrews, idolatry spread so rapidly and obtained so firm a hold on the nation that the moral restraints which had held the Israelites in loyalty to their Divine Ruler were utterly disregarded. The result was division and weakness. The Canaanites and Philistines were not slow to discover this, and sought to avenge their past grievances by subjecting the Israelites to their yoke. We are told that, as a punishment for their repeated apostasy from the worship of Jehovah, the Israelites were as repeatedly abandoned to their enemies, who cruelly oppressed them, and thus were blind instruments to execute the Divine judgments upon the faithless and rebellious nation. When the sufferings of the Israelites became unendurable, they realized the enormity of their sins and their ingratitude to Jehovah, and in sorrow and humiliation they became penitent and implored Jehovah for aid against their enemies. We are told that their prayers were heard and answered by Jehovah, who raised up valiant and heroic leaders to deliver His "chosen people" from the cruel yoke of their oppressors. These leaders delivered Israel by defeating its oppressors and reëstablishing the independence of the Hebrew nation. No sooner, however, were the Israelites liberated from the despotic sway of foreign kings and peoples, than they again apostatized to idolatry, and were again chastised by fresh defeats and subjugation.

Idolatry.

Punish-
ments
and
Deliver-
ances.

The deliverers thus said to have been raised up by Jehovah to free His people from the oppressive yoke of their enemies were called *Judges*. By rescuing the people from their enemies they became their governors or rulers, performing their duties as representatives or agents of Jehovah, Whose desire was ascertained in a prescribed manner. These Judges were not only the civil chiefs of the Hebrews, but were their military commanders and led their armies in battle. The Judge did not rank with a king in power or dignity. His station was but little above that of the mass of the nation, and was not hereditary. The Judge was believed to be supernaturally directed by revelations from Jehovah, either to himself or to others. The consent of the people was necessary for the exercise of his functions, and his authority was not always recognized by the entire nation. He was appointed for life, but his successor was not always selected after his death. There were sometimes long interregnums between the administration of one Judge and that of another. During these interregnums the Hebrew nation was either without a civil head, or was subject to the dominion of some foreign conqueror. The Old Testament gives us the names of fifteen Judges altogether. The period of the Judges covered several centuries, and its chronology is very uncertain. The dates usually assigned for the events of this period are wholly unreliable.

Judges.

Othniel
Defeats
the
King of
Mesopo-
tamia.

During the lifetime of the generation of Hebrews following the conquest of Canaan, a King of Western Mesopotamia, called Chushan-rishathaim, extended his dominions from the Euphrates to the borders of Canaan, reduced the Israelites to a condition of subjection, and held them tributary for eight years, during which he grievously oppressed them. At length Jehovah, we are informed, raised up Othniel, the nephew of Caleb, the contemporary of Moses and Joshua. Othniel, as Judge, defeated the invaders and recovered the independence of his countrymen, who remained undisturbed for forty years.

Ehud
Defeats
the
Moabites.

At the end of this period of forty years, Eglon, King of Moab, who had formed an alliance with the Ammonites and the Amalekites, crossed the Jordan, defeated the Israelites, and established himself near the site of Jericho. He held the Israelites in bondage for eighteen years, after which he was assassinated by Ehud, a Benjamite, as the latter was presenting to the king the tribute required of his tribe. Ehud escaped, rallied the Israelites, and drove the Moabites beyond the Jordan, inflicting a loss of ten thousand men upon them. This victory secured tranquillity for portions of Palestine for twenty-four years, but this state of peace did not embrace the whole country.

Shamgar
Defeats
the
Philis-
tines.

The Old Testament names Shamgar as the third of the Judges. He is said to have led a body of laborers armed only with agricultural implements, and to have defeated a Philistine army, himself slaying six hundred of the enemy with an ox-goad.

Jabin
Conquers
and
Oppresses
the
Hebrews.

After the death of Ehud the Israelites again apostatized to idolatry, for which sin Jehovah is said to have delivered them into the power of the Canaanite Jabin, King of Hazor, a descendant of the king whom Joshua had defeated, and like him the chief of a powerful confederacy in the North of Palestine. This monarch had nine hundred iron chariots in his army, which was under the command of a great general named Sisera. Jabin overran the North of Palestine, reducing its inhabitants to slavery. This bondage lasted twenty years.

Israelites
Delivered
by
Deborah
and
Barak.

At this time the prophetess Deborah administered justice to the Israelites under a palm grove between Ramah and Bethel, in Mount Ephraim. Excited by the wrongs of her people, she summoned Barak, the son of Abinoam, of Kadesh, in Naphtali, to lead in an effort to free the Hebrew nation, promising him that Jehovah would give him victory. Barak agreed to do so on condition that Deborah should accompany him. She consented, but warned him that he would win no honor from the victory, as Jehovah would sell Sisera into the hands of a woman. Barak gathered the forces of Naphtali, Zebulun and Issachar, with a few men from Ephraim, Manasseh and Benjamin, altogether about ten thousand men, and took position on Mount Tabor. Sisera advanced to meet him without delay at the head of Jabin's army.

Barak attacked him on the banks of the Kishon, and, with the aid of a severe storm which overflowed the stream and destroyed a portion of the army of the Canaanites, routed him with frightful loss. Sisera fled on foot and found shelter in the tent of Heber the Kenite, in the North of Palestine. Jael, Heber's wife, killed him in his sleep, thus fulfilling Deborah's prophecy. Barak took the city of Harosheth, Sisera's home, afterwards Hazor, Jabin's capital, and killed Jabin himself. Aided by the other tribes, Barak continued the war until he had liberated the whole Hebrew nation. These triumphs were followed by forty years of peace for the tribes that had participated in the war.

The Israelites were next chastised for lapsing into idolatry by being delivered into the power of the Midianites, who, aided by the Amalekites and the Bedouin Arab tribes, made repeated raids into Palestine, ravaging the country as far as Gaza, carrying off everything they could transport, and destroying everything that they could not take along. The Israelites were obliged to conceal their cattle and crops in caves in the ground, and to live in fortified cities. This condition of things lasted seven years, and finally the Hebrews, in humiliation and penitence, implored Jehovah for deliverance. Jehovah, it is said, summoned Gideon, the son of Joash, of the tribe of Manasseh, to head the movement for the liberation of the Israelites, and promised success to the enterprise. Gideon overthrew the altar of Baal and collected an army of thirty-two thousand Israelites. The Midianites and their allies, commanded by famous leaders, immediately took the field to subdue the rebellious Hebrews. Gideon took his position on Mount Gilboa, while the Arab tribes occupied the valley of Jezreel below. Assured of victory, Gideon allowed all of his men to depart who desired to do so, and twenty-two thousand immediately retired, leaving only ten thousand to face the foe. The Hebrew account states that Jehovah ordered Gideon to select three hundred warriors by a given test, and to hold the remainder of his army in reserve. Gideon divided the three hundred chosen men into three bands, with which he made a night attack on the camp of the Midianites. He armed his band with trumpets, and torches enclosed in earthenware pitchers. At a given signal each of his men blew his trumpet, broke his pitcher, and displayed his torch, shouting: "The Sword of the Lord and of Gideon!" The Midianites, aroused from their sleep, and utterly surprised and panic-stricken, turned their swords upon each other, and fled toward the Jordan, leaving their camp in possession of the Israelites. They were pursued by the remainder of Gideon's army, and were utterly exterminated, scarcely a man escaping across the Jordan. This great and decisive victory utterly broke up the power of the Midianites and liberated Israel from their oppressive yoke. The Israelites, in gratitude

Israelites
Con-
quered
and
Oppressed
by the
Midian-
ites.

Delivered
by
Gideon.

for this brilliant victory, offered to make Gideon king, but he refused the proffered dignity, saying: "Not I, nor my son, but Jehovah shall reign over you." As some one has said, "After threshing barley Gideon thrashed Midianites." Gideon ruled his countrymen for many years afterward as Judge. His rule was not fully beneficial to the nation, as he almost openly encouraged idolatry. After his death one of his sons, named Abimelech, made himself King of Shechem and the neighboring territory, but he only reigned three years, when he was killed by a woman while engaged in the siege of a town that had refused to acknowledge his authority.

Abimelech.

Hebrews
Subdued
by
Ammon-
ites.

The next Judge was Tola, who administered the government for twenty-three years, and was succeeded by Jair, the Gileadite, who ruled for twenty-two years. These two administrations were uneventful; but the Israelites again plunged so deeply into idolatry that Jehovah again, it is said, delivered them into the power of their enemies. The two and a half Hebrew tribes east of the Jordan were subdued by the Ammonites, who held them in bondage for eighteen years. During this period the Ammonites often crossed the Jordan and ravaged the lands of Judah, Benjamin and Ephraim. The tribes east of the Jordan selected for their leader a man named Jephthah, the chief of a band of outlaws occupying Mount Gilead. Jephthah defeated the Ammonites in a great battle, and liberated the country. He vowed at the beginning of his campaign that, if Jehovah would give him the victory, he would sacrifice to Him the first living being that he should meet at the door of his house when he returned home. The first who met him on his return home was his daughter, whom Jephthah, feeling himself bound by his vow, sacrificed after allowing her the respite of two months which she requested. This sacrifice, directly opposed to the laws of Moses, shows how far the Hebrew tribes east of the Jordan had departed from the teachings of the great lawgiver. Jephthah judged Israel for six years after his great victory over the Ammonites, and was buried on Mount Gilead.

Delivered
by
Jephthah.

His
Successors.

Ibzan, the Zebulunite, who was the next Judge, encouraged more extensive intercourse with the neighboring nations by marrying his children to foreigners. After judging Israel seven years, Ibzan was succeeded by Elon, also a Zebulunite, whose judgeship lasted ten years and was uneventful. Hillel, the Pirathonite, the next Judge, had an uneventful term of eight years, and is identified by some writers with Bedan, whom Samuel names among the Judges.

Extinction
of the
Canaanites.

The great military triumphs of the Judges so completely broke the power of the Canaanites that they are no more heard of. Still the Israelites again offended Jehovah by relapsing into idolatry, for which we are informed He gave them over into the hands of the Philistines,

a far more warlike and more powerful enemy than any they had hitherto encountered. As we have seen, these people occupied the strip of country along the sea-coast of the South of Palestine. At this time they conquered the whole South of Palestine, reducing the Hebrew tribes of Simeon, Judah, Benjamin and Dan to subjection, and held them in the severest bondage for forty years.

Israelites
Subdued
by
Philis-
tines.

At this time Eli, of the house of Ithamar, Aaron's youngest son, was Judge of Israel. Eli, who was a man of sincere piety, resided at Shiloh, with the tabernacle; and his authority was generally acknowledged by the Hebrew nation. The crimes of his vicious and profligate sons disgraced the priesthood, but he passed them over, allowing his sons to retain their sacred offices. A prophet warned Eli that Jehovah would punish him for his indulgence to his sons, that they would be killed for their wickedness, and that the sacred office would be transferred to another family; but Eli simply remonstrated with his sons, permitting them to continue in their wickedness.

Eli and
His
Wicked
Sons.

During Eli's judgeship, we are informed, Jehovah raised up two great champions for Israel—Samson and Samuel. Samson belonged to that portion of the tribe of Dan which dwelt to the westward of Judah. It is said that his birth had been foretold by the angel of Jehovah to his parents, and that they had been commanded to rear the child as a Nazarite, to keep him from all unclean food and strong drink, and not to allow a razor to be applied to his head. This child, it was predicted, was to accomplish wonders for his countrymen against the Philistines when he grew to manhood. Samson was the Hercules of the Israelites, who constantly warred with their oppressors; the sturdy warriors of the tribe of Dan living in a fortified camp near Kirjath-jearim, where, we are told, "the spirit of Jehovah began to move Samson at times." Samson is represented to us as possessing more than human strength, and as fearless and incapable of fatigue. For the purpose of provoking the Philistines, he asked the hand of a woman of Timnath, and on his way to seize her, it is said that he killed a lion by seizing it by its mouth and tearing its jaws apart. He left the dead lion by the wayside, and told no one of his exploit. Shortly afterward returning that way, he observed that a swarm of bees had made their abode in the dead lion's carcass. He ate the honey found there, but told no one. At his marriage feast he propounded a riddle to his thirty young groomsmen, the riddle to be solved during the week of the marriage feast, for the stake of thirty tunics and thirty changes of raiment. The young men induced Samson's wife to ask her husband the answer to the riddle, by threatening to burn her and her family if she refused. Samson, always subject to her wiles, told his wife, and she disclosed it to her kinsmen, the Philistines, who solved

Samson's
Feats.

the riddle properly on the appointed day. Samson, at once seeing through the trick, and openly charging the Philistines with their treachery, proceeded to the Philistine city of Ascalon, where he killed thirty men, sent their clothing to their fellow-countrymen who had given the answer to the riddle, and returned to his people. His wife was given to one of his groomsmen, and he was refused permission to see her. In revenge for this wrong, Samson burned the standing harvests of the Philistines; whereupon they retaliated by burning his wife and her father. He avenged this cruelty by attacking them and slaying many of them, after which he took refuge in the territory of Judah. Thenceforth Samson was continually at war with the Philistines, and he is represented as repeatedly demonstrating his wonderful strength by a series of remarkable exploits. We are told that on one occasion "he slew a thousand Philistines with the jaw-bone of an ass."

Samson
and
Delilah.

As long as Samson remained true to his Nazarite's vow he escaped all the snares set for him, but he ultimately yielded to temptation, and this brought on his ruin. Falling in love with a Philistine woman, named Delilah, living in the valley of Sorek, her countrymen bribed her to betray her lover, and Samson finally yielded to her entreaties and informed her of the source of his strength as being in his long hair. As he lay asleep in her arms, the Philistines stole in upon him, cut off his hair, took him prisoner, put out his eyes, bound him in fetters, and took him to Gaza, where they compelled him to grind the prison-mill. When Samson's hair grew long again he recovered his former strength. Soon after this the lords and chief people of the Philistines held a great feast in the temple of Dagon, at Gaza, and brought out Samson to entertain them with feats of his strength. It is said that they then allowed him to rest between two pillars supporting the roof of the court, which, like the court itself, was filled with people, altogether about three thousand in number. Wildly praying to Jehovah for strength to avenge himself upon his enemies, the blind champion of the Israelites seized the two pillars in his arms and bore upon them with all his strength. The account says that the pillars gave way, whereupon the house fell, killing Samson and the whole concourse of people. "So the dead which he slew at his death were more than they which he slew in his life." His Israelite kinsmen took his body and interred it with the remains of his fathers. Samson is generally considered the thirteenth of the Judges, but his authority apparently only extended over his own tribe, that of Dan.

Samuel.

Samuel was the fifteenth and the last Judge of Israel. Like Samson, we are told, he was a child of promise. His father, Elkanah, was a descendant of Korah, and belonged to the tribe of Levi. He resided at Ramathaim-zophim. He had two wives, Peninnah and Hannah.

The first of these was the mother of several children. The family attended regularly the national religious festivals at Shiloh. While they were feasting upon the free-will offering, Elkanah bestowed upon Hannah a mark of his affection, thus arousing the jealousy of Peninah, who reproached Hannah so bitterly that she retired from the feast weeping. Hannah went to the door of the tabernacle and prayed silently for a son, whom she vowed to devote to Jehovah as a Nazarite. The High Priest, Eli, saw her lips in motion, and thinking that she had drunken at the feast rebuked her sharply. She assured him that she was stricken with sorrow, and was bewailing her griefs before Jehovah. Thereupon Eli spoke more mildly to her, bestowed upon her his blessing, and implored Jehovah to grant her prayer. She returned home in a happier state of feeling, and in due time gave birth to a son who was named Samuel. His mother kept him until he had reached a proper age to be separated from his family, after which she took him to Shiloh, where she solemnly dedicated him to the service of Jehovah, leaving him with the High Priest. Hannah afterwards bore her husband three sons and two daughters. Samuel grew up in the service of the tabernacle, gaining the favor of Jehovah and his Hebrew countrymen. We are told that when Samuel was still quite a youth, Jehovah spoke to him in the night, telling him of His design to destroy the house of Eli, and to deprive it of the office of High Priest in punishment for the sins of Eli's sons and for his own indulgence toward them. Thenceforth Samuel was a prophet of Jehovah. All his predictions are said to have been verified, and his renown and his influence over his countrymen increased as he grew up.

The favor bestowed upon Samuel by Jehovah inspired the Israelites with the belief that their God would aid them to cast off the Philistine yoke. They consequently arose in arms, but suffered a defeat in the hill country of Benjamin, a little north of Jerusalem. Eli's sons, Hophni and Phinehas, brought the Ark of the Covenant from Shiloh to the camp of the Israelites, thinking that such sacrilegious use of the Ark would give them victory. We are informed that Jehovah punished this sacrilege by permitting the Philistines to defeat the Hebrews with a loss of thirty thousand men. Hophni and Phinehas were both among the slain, and the Ark of the Covenant fell into the hands of the Philistines. Upon hearing of this misfortune, Eli, who was then sitting at the gates of the tabernacle, fell backward from his seat, broke his neck and died.

The Philistines carried the Ark in triumph into their own country, but the Hebrew record tells us that Jehovah chastised them so severely by means of a severe plague that they sent the sacred Ark to Bethshemesh. Excited by curiosity the men of Bethshemesh opened the

Israelite
Defeats
by
Philis-
tines.

Capture
of the
Ark of the
Covenant.

Philistine
Defeat.

Ark and looked into it, but Jehovah put 50,070 of them to death in punishment for this sacrilege. Appalled at this judgment, those who survived sent for the men of Kirjath-jearim to take the Ark away. These people took it to their own city, where it was kept in the house of Aminidab, a Levite, until David had it conveyed to Jerusalem.

Israelites
Oppressed by the
Philistines.

Samuel was Eli's successor as Judge of Israel, and his authority was generally acknowledged by the Hebrew nation. For twenty years after the loss of the Ark, the Israelites were sorely oppressed by the Philistines. At the end of this time Samuel summoned the nation to make a bold strike for their deliverance from the Philistine yoke; and to prepare them for it he convened a solemn assembly at Mizpeh, where the Israelites renewed the broken covenant with Jehovah, amid fasting and repentance for their past transgressions. Upon hearing of this assembly the Philistines sent an army to disperse it. Samuel incited his countrymen to attack this Philistine force, and it is said that the Israelites were aided by a violent storm from heaven, which destroyed a great portion of the hostile army. The Philistines fled in dismay, and were pursued by the Israelites, who slaughtered a vast number of them.

Philistine
Defeat.

Hebrews
Ask for a
King.

This great Hebrew victory shattered the power of the Philistines in Palestine, and firmly established Samuel's authority over the Israelites. He made circuits of the country to administer justice, and appointed his sons, Joel and Abiah, as his assistants in the government of the nation. Under Samuel's administration, the Israelites enjoyed a period of peace and prosperity which they had never before known. But still they were dissatisfied, and longed for a king who should govern them in peace and lead their armies to victory in war. They ascribed their past misfortunes to their want of union under a strong central government, and feared that the same cause might subject them to similar calamities in the future. Samuel vainly remonstrated with them, and tried to dissuade them from their determination to have an earthly sovereign to govern them, reminding them that Jehovah was their King. But they were deaf to all his arguments and entreaties, replying: "We *will* have a king over us." We are told that Jehovah therefore authorized Samuel to comply with the demand of his people; and in accordance with the Divine directions, Samuel anointed SAUL, the son of Kish, a Benjamite, as the first King over Israel, B. C. 1095.

Saul
Anointed
King.

SECTION V.—THE HEBREW KINGDOM AND EMPIRE.

Saul's
Accession.

SAUL, the first King of Israel, was about forty years old when he ascended the throne. The Book of Kings describes him as "taller than any of the people," and so kingly in bearing that when Samuel pre-

sented him to the people as their monarch, they hailed him with rapturous shouts of "God save the king." He possessed all the vigor of his race and tribe, all their courage and energy, but was impulsive and vacillating, and possessed a temper so utterly uncontrollable that opposition aroused him to a condition approaching madness.

The choice of a sovereign from the smallest of the Hebrew tribes greatly offended a considerable portion of the nation, and Samuel thought it prudent to postpone the solemn public installation of Saul until this opposition could be allayed. At this juncture, Gilead, the Israelitish territories east of the Jordan, suffered an invasion from Nahash, King of the Ammonites. Saul speedily collected the forces of Israel, crossed the Jordan, annihilated the Ammonites, and rescued Gilead. The valor and military ability displayed by Saul in this campaign utterly silenced the opposition to him, and his authority was acknowledged with enthusiasm by the whole Hebrew nation.

Defeat
of the
Ammon-
ites.

Samuel continued to exercise a great influence over the affairs of the Israelites. He considered the king simply a military chief, destitute of power to interfere with the old constitution and laws bequeathed to the nation by Moses, and entirely unlike the sovereigns of the neighboring nations. For some time Saul accepted Samuel's view of the powers of royalty, and submitted to the prophet's influence; but his ferocious temper could not long permit him to endure this control, and Saul began to resent the restraint exercised over him by Samuel, and desired to be king in fact as well as in name.

Samuel
and
Saul.

Saul's solemn installation as King of Israel occurred at Gilgal on his return from his triumphant campaign against the Ammonites; after which he dismissed the Israelites to their homes, and kept a force of only three thousand men in the field, retaining two thousand under his own command, and placing the remaining thousand under his son Jonathan, a very worthy young man. Jonathan surprised and took the Philistine stronghold of Gibeah, in the land of Benjamin, relieving that tribe of a constant annoyance. Thereupon the Philistines set a powerful army in motion, and Saul summoned the forces of Israel to assemble at Gilgal, where Samuel was to join him and offer a solemn sacrifice to Jehovah as the opening act of the campaign. The Israelites assembled at the appointed time, but Samuel did not appear. Saul waited for him seven days, when, seeing that the people were impatient, he seized the opportunity to throw off entirely the control of Samuel and usurped the sacerdotal power belonging to the High Priest. He offered the sacrifice himself, thus claiming priestly as well as kingly authority. Soon afterward Samuel arrived, and immediately perceived that Saul's action was directed at putting the Hebrew monarchy on the same level as those of the neighboring nations, giving the king the

Saul's
Installation.

Capture
of
Gibeah.

Saul's
Usurpa-
tion.

supreme spiritual power, as well as the chief civil authority, over the Hebrew nation. The prophet rebuked Saul sharply for his sacrilegious proceeding; and in the name of Jehovah told him that the Divine favor would thenceforth be withdrawn from him, and that at his death the royal dignity would be transferred to another family. The bondage of the Philistines bore heavily upon the Southern Hebrew tribes, whose smiths were forbidden to pursue their occupation, in consequence of which weapons were so scarce that Saul found only six hundred armed men in the entire assembly of people. Notwithstanding this drawback, he advanced northward to Michmash to confront the foe; while Jonathan, accompanied only by his armor-bearer, surprised the camp of the Philistines, who, seized by a panic, turned their arms against each other, and fled. Saul immediately pursued the flying foe, and was joined by all the Israelites who could obtain arms. He soon found himself at the head of ten thousand men, and pursued the retreating Philistines to Beth-aven, inflicting frightful losses upon them.

Battle
of
Mich-
mash.

Saul's
Victories.

The Philistines retired into their own territory, and did not molest the Israelites again for some years. During this time Saul repulsed the attacks of the Ammonites, the Moabites, the Edomites, and the Syrians of Zobah, who in succession endeavored to invade the Hebrew dominions. About the same time the Hebrew tribes east of the Jordan conquered the nomadic Arab tribe of the Hagareens and extended their territory in the direction of Damascus. Conscious that the security of his kingdom depended upon its defensive power against invasion, he made great exertions to organize a standing army, which, though not large, consisted of veterans and was kept in a high state of discipline and thorough efficiency. He assigned the command of this army to his cousin Abner, the son of Ner.

Saul
Defeats
the
Amalek-
ites.

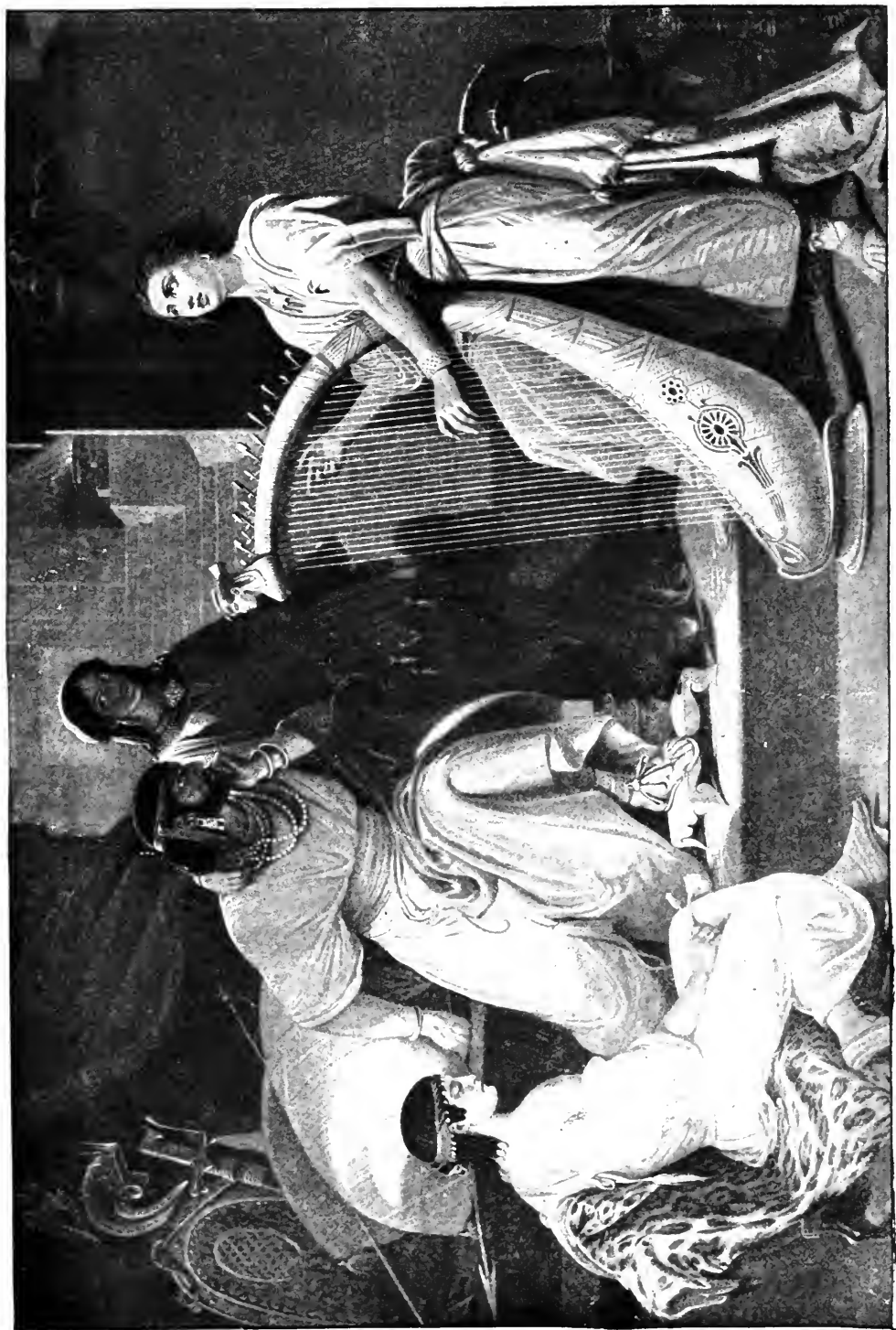
The High Priest Samuel, now venerable for his years, came to Saul and ordered him to undertake a war against the Amalekites, the earliest and most implacable foes of Israel. Saul immediately took the field against them and defeated them, but disobeyed the prophet's command to destroy everything he captured, carrying away a vast booty and sparing Agag, the Amalekite king, with the design of receiving a ransom for him.

Samuel's
Displeas-
ure.

Samuel met Saul at Gilgal when he returned from the campaign, and severely reproached him for his disobedience of the Divine command. In Jehovah's name, the prophet pronounced a curse upon the disobedient monarch, telling him that Jehovah had rejected him from that day. At the same time Samuel slew Agag with his own hand.

Breach
Complete.

Samuel then departed from Saul, and the breach between the king and the High Priest of the nation was complete. The Divine protection, it is said, was withdrawn from Saul thenceforth; and Samuel, we



DAVID PLAYING BEFORE SAUL

From the Painting by H. Schopha



are told, was commanded by Jehovah to go to Bethlehem to anoint the future King of Israel.

Samuel obeyed the Divine command, according to the Hebrew account, and going to Bethlehem he solemnly anointed, with sacred oil, DAVID, the youngest and most gifted son of Jesse, of the tribe of Judah. The newly-anointed King of Israel was descended from Nahshon, who had been the chief, or prince, of the tribe of Judah, in the Wilderness, and also from Rahab, the harlot of Jericho, and from the beautiful Ruth. David had already arrived at man's estate, and had proved his courage by his many successful defenses of his father's flock against the bandits and the wild beasts of that region.

David
Anointed
King.

After the breach with Samuel, Saul fell into a state of deep melancholy, amounting sometimes to madness, and which only the music of David's harp could alleviate; David having been introduced into Saul's palace through the secret influence of Samuel. Saul cherished a warm affection for David, conferring honors upon him and making him his armor-bearer.

Saul's
Melan-
choly.

The war with the Philistines had been renewed in the meantime, and the armies of Israel and Philistia confronted each other in the South of Palestine. The Philistines brought forward a champion in the person of the giant Goliath, of Gath. No Israelite had courage to meet him, until David, after joining the army, offered to fight him. Saul sought to prevail upon David not to venture upon so dangerous a proceeding, but finding him determined and depending upon Jehovah for victory, agreed to the encounter.

Philistine
Invasion.

Goliath
of Gath.

It is said that David was armed only with his shepherd's sling, in the use of which he had become an expert, and that he killed the giant with a stone from this sling, the stone striking him on the forehead. After killing the giant, it is also said that David cut off his victim's head with his own sword. Appalled at the death of their champion, the Philistine army fled in dismay, and was pursued by Saul's forces to the gates of Gath and Ekron, suffering frightful slaughter during the retreat.

Goliath
Slain by
David.

Saul, highly delighted with the prowess of David, gave him his daughter Michal in marriage. Saul's son, Jonathan, entertained a deep and permanent affection for the youthful hero. But soon afterward the vacillating Saul suddenly displayed a deadly jealousy of his young son-in-law, upon hearing the praises which were lavished upon him on account of his great feat in slaying the giant champion of the Philistines. Thenceforth Saul sought the life of David, who was at length obliged to flee from the court of Saul, and to seek refuge from his father-in-law's anger by fleeing to the court of the King of Gath, where he feigned madness, in order to escape the vengeance of the

Saul's
Enmity
toward
David.

Civil
War.

Philistines. Soon afterward he became the leader of a band of outlaws, living for some time in Moab, and then establishing himself in the dens and caves of the mountains in the region of the wilderness of Judæa, in the territory of Judah.

Samuel's Death. Samuel died about this time at Ramah, at an advanced age, and was deeply mourned by all Israel. After Samuel's death Saul gave full vent to his furious temper. He violently persecuted all who supported the laws of Moses, and massacred the High Priest Abimelech, eighty-five priests, and all the inhabitants of the city of Nob, the residence of the High Priest. Abiathar, the son of Abimelech and the heir to the office of High Priest, escaped the massacre by fleeing to David for protection.

Saul Pursues David. Saul now turned his arms against David, and hunted him through the South of Palestine. On two occasions David had the king within his power, but magnanimously spared his life. He was finally obliged to take refuge with Achish, King of Gath, who assigned him the city of Ziklag, where he resided for some years, leading many expeditions against the Amalekites, the enemies of both Israel and Philistia.

Philistine Invasion. The war between the Israelites and the Philistines was again resumed, and Achish, King of Gath, ordered David to join the Philistine army and advance against Saul. David was forced to obey, but the Philistine leaders, suspicious of the young Israelite refugee, induced the king to order him to return to Ziklag. The Philistines invaded the Hebrew territory; and in a great battle on Mount Gilboa the Israelites were routed, and Jonathan and two others of Saul's sons were slain, and Saul himself, being severely wounded, killed himself by falling on his own sword, in order to avoid being made prisoner by the victorious Philistines, B. C. 1055. Saul had reigned forty years (B. C. 1095-1055).

David Sole King. Upon hearing of the death of Saul and Jonathan, David returned to his own country, and was acknowledged as king by his own tribe of Judah; while all the other tribes adhered to Ishbosheth, the only surviving son of Saul, whom Abner had caused to be crowned at Mahanaim. For the next seven years the Hebrew kingdom was rent by a sanguinary civil war. When Abner deserted to the side of David, and Ishbosheth was assassinated by two of his guards, the whole Hebrew nation acknowledged David as its sovereign, and the civil war was brought to a close. David was solemnly anointed King of Israel at Hebron, his capital, B. C. 1095.

End of Civil War. **Capture of Jerusalem and Mount Zion.** DAVID was almost thirty-eight years of age when he began to reign over the entire Kingdom of Israel. He soon proved himself a great warrior and conqueror. His first great military exploit was the capture of Jebus, or Jerusalem, with its strong fortress, Mount Zion, from

the Jebusites. He made this city the capital of his kingdom, and likewise the center of the Hebrew worship by bringing thither the Ark of the Covenant. He organized a standing army, set up a splendid court at his capital, provided himself with a large harem, or seraglio, after the usual fashion of Oriental monarchs, and introduced a royal magnificence hitherto unknown in Israel. He is ranked as a faithful servant of Jehovah, whom he delighted to honor and worship. The prophets Gad and Nathan were intimate associates of David, who always heard them with deference, even when they reproached him with the faults of his public and private life.

David's
Army and
Harem.

David was the greatest and most powerful monarch that ever reigned over the Hebrew nation. He extended his kingdom in every direction by successful wars. He broke the power of the Philistines by conquering their country as far south as Gaza. He subdued Moab, exterminating two-thirds of its population, and compelling the remaining third to pay tribute. He conquered the Ammonites and the various Syrian kingdoms between the Jordan and the Euphrates, including that of Damascus, thus extending his dominions eastward to the Euphrates. He also subdued Edom, and extended the Hebrew territory to the Red Sea and the frontier of Egypt. Thus David founded an empire extending from the Red Sea to the Euphrates, and from Phœnicia and the Mediterranean to the Arabian and Syrian deserts. He secured an important and powerful ally in Hiram, King of Tyre, who furnished him with cedars of Lebanon and with workmen and artificers for the construction of the splendid palace which he erected at Jerusalem.

David's
Con-
quests.

His
Vast
Empire.

David proved himself a wise and beneficent sovereign. He thoroughly organized the Israelitish army, personally superintended the civil administration, inaugurated an admirable internal service for the despatch of public business, and revised and settled the religious institutions upon a permanent basis. David was a great poet, as well as a successful king and warrior, as is proven by the *Psalms*, or hymns, which he composed, and which have ever since been ranked among the most soul-stirring productions of lyric poetry.

His
Govern-
ment.

Psalms.

Says a certain writer concerning David's poetry: "Great as was the military glory of David, his fame with later times is derived from his psalms and songs. He was the first great poet of Israel, and perhaps the earliest in the world. The freshness of the pastures and mountain-sides among which his youth was passed, the assurance of Divine protection amid the singular and romantic incidents of his varied career, the enlargement of his horizon of thought with the magnificent dominion which was added to him in later life, all gave a richness and depth to his experience, which were reproduced in sacred

Israel's
First
Great
Poet.

melody, and found their fitting place in the temple service; and every form of Jewish and Christian worship since his time has been enriched by the poetry of David."

**Temple
Planned.**

David had designed building a gorgeous temple to Jehovah at Jerusalem, but is said to have been forbidden to do so by Divine command, because his hands had been stained by blood. The temple was to be built by a man of peace, and was therefore to be deferred until the reign of his son and successor. David merely confined his efforts to securing a location and the collection of materials for the sacred edifice.

**David
and
Uriah's
Wife.**

David sometimes yielded to temptation and gave way to the baser passions of his nature. During the siege of Rabbah, the Ammonite capital, David offended Jehovah by seducing the beautiful Bathsheba, the wife of Uriah, the Hittite, one of his captains, and taking her to himself, giving her husband a dangerous command in which he was treacherously slain. For this crime David was severely reprovved by the prophet Nathan, and we are told that he humbly confessed his sin and that his remorse and repentance obtained for him the pardon of Jehovah. He took Bathsheba to his harem, but the child which she bore him died in accordance with the prediction of the prophet Nathan. Another child born to Bathsheba was the illustrious successor of David.

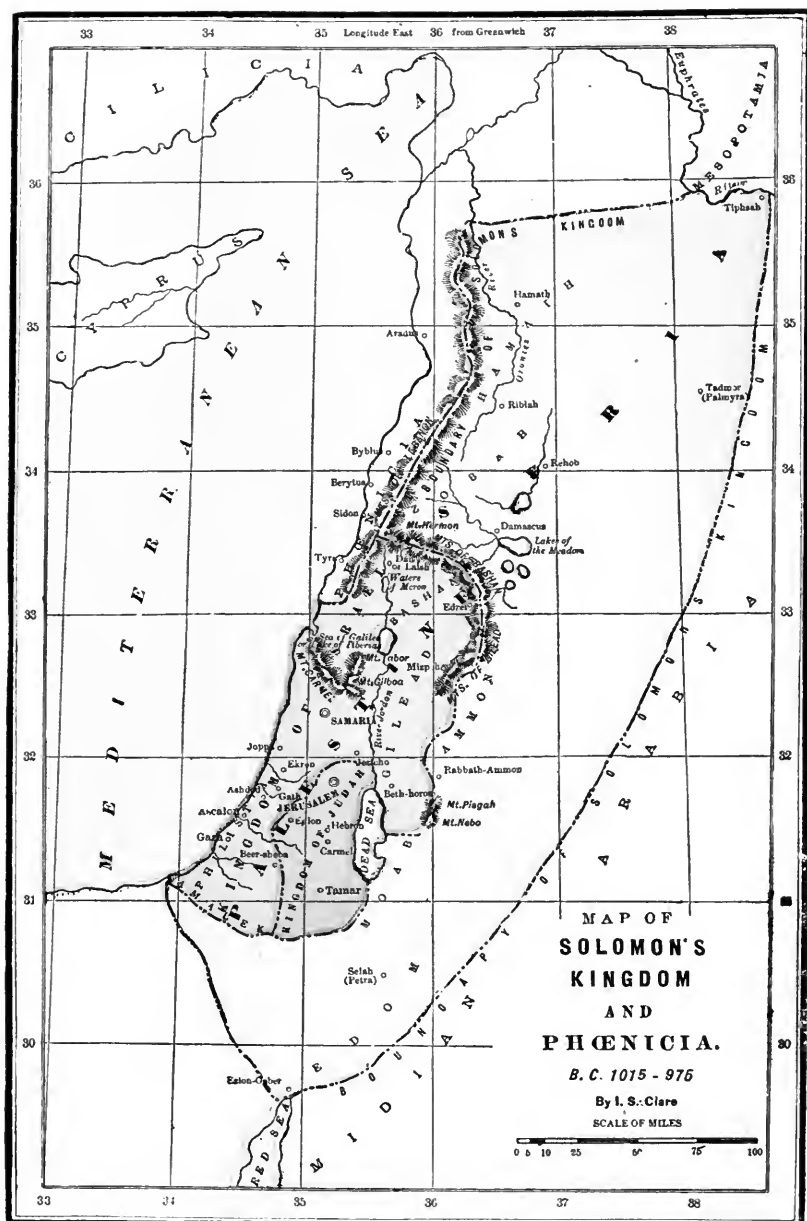
**David's
Family
Troubles.**

The prosperity of David's reign was interrupted by domestic calamities, due directly to the evil of polygamy, which David had introduced into the kingdom. His sons by different wives tormented his later years by their jealousies and crimes. Ammon, his eldest son, was slain by Absalom in revenge for a gross insult offered to his sister. As soon as Absalom was pardoned and received into favor he conspired to dethrone his indulgent father, and raising the standard of rebellion, forced the king to flee from Jerusalem and take refuge in the country east of the Jordan; but a large army under Joab and his brothers took the field against Absalom and utterly routed his forces in the forests of Ephraim, and the unfortunate prince, in his endeavors to escape, was entangled by his long hair in the branches of an oak, being slain in that situation by Joab, contrary to the express command of David, who was fondly attached to this rebellious son. Adonijah also plotted to dethrone his father and rose in rebellion, but atoned for this crime with his life. David thereupon gave orders that Solomon, his son with Bathsheba, should be proclaimed king. The northern tribes revolted under a leader named Sheba, but were soon subdued, and the leader was punished with death. After a glorious but troubled reign of forty years, of which thirty-three were spent in Jerusalem, David died B. C.

**Absalom's
Rebellion
and
Death.**

**David's
Death.**

1015, at the age of seventy-eight years, leaving to his people the proudest name in their history, and to his successor a flourishing empire.



SOLOMON—David's son with Bathsheba, and the favorite of his father—succeeded the illustrious warrior and psalmist on the throne of Israel. He began his reign by putting Adonijah, his rebel half-brother, to death. It is said that Jehovah appeared to him in a dream and promised to give him whatever he should ask, and that Solomon chose wisdom, and not only was this granted, but also riches, honor and length of days, on condition of his continued obedience to the Divine command. Solomon's reign was the most splendid period of Jewish history. He began his reign in peace, and all the neighboring nations acknowledged his dignity; and the reigning Pharaoh of Egypt gave him his daughter in marriage, and she received as her dowry a part of Canaan which had been conquered by that king. The Israelites were now the ruling people in Syria. Many kings were tributary to the Hebrew monarch, and the court of Jerusalem rivaled those of Nineveh and Memphis in its glory and magnificence. The fame and wisdom of Solomon secured for him the alliances of the most powerful Eastern monarchs; and thus tranquility was established, and his entire reign was one of peace and prosperity.

Solo-
mon's
Acces-
sion.

His
Wisdom.

Splendor
of his
Reign.

Solomon's enterprise and luxury gave a wonderful impulse to commerce. Hiram, King of Tyre, was as warm a friend of Solomon as he had been of his father, David; and cedars were brought from Lebanon for the construction of the great Temple and a palace at Jerusalem. Through his alliance with Hiram, Solomon was allowed to participate in the Tyrian trade; and to facilitate commercial intercourse between Central and Western Asia, he founded two cities in the Syrian desert which became great emporiums for the caravan trade—Tadmor (afterwards Palmyra), and Baalath (afterwards Baalbec, or Heliopolis). Says the Book of Kings: "He founded Baalath and Tadmor in the desert." Solomon also opened a lucrative trade with Egypt, and by the influence of the reigning Pharaoh, his father-in-law, he obtained from the Edomites the port of Ezion-géber (now Akaba), a convenient harbor on the Gulf of Akaba, at the northern end of the Red Sea, where he constructed a great fleet of merchant vessels, and whence his subjects, with the aid of the experienced mariners of Tyre, carried on a lucrative traffic with the rich countries of Southern Asia and Africa. Through these various channels of commerce, the rarest products of Europe, Asia and Africa were poured into Jerusalem. Gold and precious stones, sandals and spices from India, silver from Spain, ivory from Africa, and gold from Ophir, increased the wealth and luxury of the court of the great Hebrew monarch. Horses from Egypt, now first introduced into Palestine, filled the royal stables; and by tribute from the dependent monarchs, as well as by commerce, a constant stream of gold and silver flowed into Palestine. Solomon was the first to intro-

Hebrew
Com-
merce.

duce horses and war-chariots into Israel, and these were procured from Egypt, from which linen-yarn and cotton manufactures were likewise brought into his kingdom.

The
Great
Temple
on
Mount
Moriah.

Solomon's greatest work was the grand Temple to Jehovah, which he erected on Mount Moriah at Jerusalem, in which the Ark of the Covenant was thenceforth kept, and which has become famous as the sacred spot towards which the prayers of Israelites, though for many centuries dispersed in every portion of the world, have ever since been directed. The precincts of the Temple included apartments for the priests and towers for defense; and it has been said that the different purposes of forum, fortress, university and sanctuary were united in this immense and magnificent national edifice. Solomon enlisted the superior skill of the Phœnicians in wood and metal work in his service in the erection of the Temple. His warm, royal friend and ally, Hiram, King of Tyre—who was half Tyrian and half Israelite—was the chief architect and sculptor, and furnished the Hebrew monarch with cedars from Lebanon for the wood-work and with skilled workmen to build the grand structure. Seven and a half years were occupied in the erection of the splendid edifice, and the costliness of its materials was only surpassed by the beauty of its workmanship, all the resources of wealth and ingenuity being expended on the magnificent structure. When the work was completed it was solemnly dedicated to Jehovah; and the Feast of the Dedication brought to Jerusalem an immense multitude from both ends of the Hebrew dominions—"from Hamath to the river of Egypt." It is said that on this occasion the Shekinah, or cloud of glory hovering over the splendid edifice, announced the visible presence of Jehovah. This event is of such importance as a turning point in Jewish history as to mark the commencement of their connected record of months and years. Solomon also built a magnificent palace opposite Mount Moriah, on which the Temple was erected, and furnished it with unrivaled splendor.

Solo-
mon's
Palace.

Solo-
mon's
Glory.

Proverbs.

Visit of
Sheba's
Queen.

Solomon's early years were marked by all the virtues which could adorn a prince. Humbly conscious of the great duties assigned him, and of the insufficiency of his powers, he preferred wisdom to long life or wealth or kingly dominion, and was rewarded with the possession of even what he had not asked for. His wisdom exceeded that of all the philosophers and learned men of the East, and his *Proverbs* are classed among the wisest maxims of antiquity. His knowledge of natural history, improved by the collections of rare plants and strange animals, which he obtained from every quarter of the world, was regarded as miraculous. All monarchs sought Solomon's alliance and friendship; and the Queen of Sheba, whose dominion is supposed to have been in the modern Abyssinia, or Southwestern Arabia, and who

had heard of his fame and wisdom, came to visit him from a far country.

But Solomon's character was corrupted by prosperity. He had introduced the licentious luxury of an Oriental court into the Holy City of David, and his harem, or seraglio, was vastly augmented, so that it reached a point which has no parallel, as we are told that Solomon had seven hundred wives and three hundred concubines. His commerce was a monopoly of the government and did not benefit the people. His enormous and expensive court was maintained by taxes so excessive as to impoverish the nation and arouse general discontent. His great public works withdrew large numbers of men from the tillage of the soil, and from the proper channels of industry, thus lessening the resources of the nation. The luxury and sensuality of the court had a corrupting influence upon the nation, and the people were estranged from the ancient faith by the encouragement given heathen religions by their luxurious and sensual monarch. One feature of Solomon's religious views when corrupted by prosperity reveals his pessimism and unbelief, as disclosed in the book of Ecclesiastes, as expressed in the words: "Let us eat and drink, for to-morrow we die." Seduced by his many "strange wives," who were taken from all the surrounding nations, Solomon not only permitted them their idolatrous worship, but even participated in the rites of their impious and licentious idolatry, and forsook Jehovah, to whose glory he had erected the magnificent sanctuary on Mount Moriah. Then we are told enemies arose against him on all sides, and the subject kingdoms arose in revolt. Rezon, King of Damascus, threw off the Hebrew yoke. Hadad endeavored to restore the independence of Edom, but was defeated and compelled to flee to Egypt. The tribes of Ephraim and Manasseh almost broke out into open rebellion; but the attempt was discovered, and Jeroboam, the leader in the conspiracy, was obliged to flee to Egypt, where he found refuge at the court of King Shishak. Solomon died in B. C. 975, after a reign of forty years, like those of Saul and David.

The glory of Solomon's reign dazzled the Hebrew nation and silenced all discontent, but when he was succeeded on the throne by his son REHOBOAM, the smothered dissatisfaction assumed the form of open rebellion. Rehoboam, instead of quieting his subjects by necessary reforms, exasperated them by his haughty refusal to lessen their burdens. Ten of the twelve tribes therefore at once revolted, under the leadership of JEROBOAM; and the Hebrew kingdom, which had cut such a grand figure under David and Solomon, was rent in twain, B. C. 975. This secession and successful revolution is known as the "Revolt of the Ten Tribes." Thenceforth there were two Hebrew states—the *King-*

Solo-
mon's
Corrup-
tion and
Decline.

His
Harem.

His
Idolatry.

Revolts
against
His Rule.

His
Death.

Reho-
boam's
Acces-
sion.

Revolt
of the
Ten
Tribes.

The Two Kingdoms. *dom of Judah*, embracing the two tribes of Judah and Benjamin, which remained true to the House of David, represented by Rehoboam and his successors, whose capital was Jerusalem; and the *Kingdom of Israel*, comprising the ten revolted tribes, governed by Jeroboam and his successors, who were idolaters, and whose capital at first was Shechem.

SECTION VI.—THE KINGDOM OF ISRAEL.

Extent.

THE Kingdom of Israel, established by the Northern tribes under Jeroboam, extended from the borders of Damascus to within ten miles of Jerusalem, including all the Hebrew territory east of the Jordan, and held Moab as a tributary. It had far the more extensive and fertile territory, and twice the population of Judah; but its capital was far inferior to Jerusalem, alike in strength, beauty or sacred association. Its successive capitals were Shechem, Tirzah and Samaria.

King Jeroboam's Idolatry.

National Apostasy.

Jeroboam, the first monarch of the new Kingdom of Israel, in order to sever the most powerful tie binding the people to the House of David, made golden calves for idols, setting up two national sanctuaries, one at Dan and the other at Bethel, with idolatrous emblems, saying: "It is too much for you to go to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt!" A new priesthood was instituted in opposition to that of the Levites, whereupon many Levites and other faithful adherents of the religion of Jehovah migrated into the Kingdom of Judah. The people of the Northern kingdom fell into the snare set for them by their sovereign. A succession of prophets, some of them the greatest in Hebrew history, strove to keep the people faithful to Jehovah, but the taint of idolatry had become so deeply rooted into the national life that it could not be eradicated. In the time of Elijah only seven thousand were left who had not "bowed the knee unto Baal"; and even these were not known by the prophet, being forced by persecution to hide their religion.

The Kings of Israel.

Their Wars.

The Kings of Israel belonged to nine different dynasties, only two of which, those of Omri and Jehu, occupied the throne for any considerable time. All but a few of the nineteen kings had short reigns, and eight met with violent deaths. The kingdom was repeatedly at war with Judah, Damascus and Assyria. Jeroboam was aided in his war with Judah by his friend and protector in his exile, Shishak, King of Egypt. Jeroboam's reign of twenty-two years was passed in almost constant war with Judah. He died in B. C. 953; and his son and successor NADAB, after a reign of two years, was murdered by BAASHA, the commander of the army, who then usurped the throne. Baasha

Nadab.
Baasha.

removed the capital to Tirzah. He was grossly addicted to idolatry. The remnant of the worshipers of Jehovah retired from Israel and settled in Judah, being attracted thither by the piety of its king, Asa. To check this defection, Baasha made war upon Judah, and built the fortress of Ramah, by which he designed holding the Jewish frontier, but was forced to desist by Ben-hadad of Damascus, whose alliance had been bought by Asa.

Baasha died in B. C. 930, and was succeeded by his son, ELAH, who, while intoxicated, was murdered by ZIMRI, who usurped the throne, but was not acknowledged by the army, which set up its commander, OMRI. A civil war of seven years ensued, and Zimri, being defeated, shut himself up in his palace, which he set on fire, himself perishing in the flames. Omri began to reign B. C. 929. At first he had a rival named Tibni, whose claim was supported by half the people, but Omri overcame him and reigned until B. C. 918. Omri built the strong city of Samaria and made it his capital. He made war on Damascus, but was obliged to conclude a humiliating peace.

The next king was AHAB, who strengthened himself by marrying Jezebel, the daughter of Ethbaal, King of Tyre and High Priest of Astarte; and the result of this alliance was the introduction of the Phœnician religion into Israel. Near the end of this century the prophet Elijah came to denounce upon the king and people of Israel the Divine punishment for their sins, and a famine for three years devastated the kingdom. At its close Elijah offered sacrifice on Mount Carmel, and the priests of Baal were slaughtered, which was regarded as a vindication of Jehovah's power. In the latter part of his reign Ahab waged a successful war with Damascus and reëstablished the independence of Israel. Three years of peace followed. About B. C. 897 Ahab renewed the war with Damascus, by uniting with Jehoshaphat, King of Judah, in an effort to seize the strong frontier of Ramoth-Gilead, but in the battle which followed the allied army was routed and Ahab was killed.

AHAZIAH, the son of Ahab, became his successor, and reigned a little more than a year, during which Moab revolted. JEHOAM, Ahaziah's brother and successor, continued the alliance with Judah. He abolished the worship of Baal, though he adhered to the idolatry of Jero-boam. He waged war with Moab, and was joined in the struggle by Jehoshaphat and by the King of Edom, the vassal of the King of Judah. We are told that the allied army was miraculously supplied with water, and that the Moabites met with a decisive defeat, after which Jehoram ravaged "the land of Moab with fire and sword," but his cruelties caused the King of Judah to desert his alliance and return to his own kingdom. Before the end of his reign the worship of Baal

Elah.
Zimri.
Omri.
Civil
War.

Ahab.

The
Prophet
Elijah.

Wars
with
Damas-
cus.

Ahaziah.

Jehoram.

Wars
with
Moab and
Damas-
cus.

was restored in Israel. Jehoram renewed the war with the Syrians of Damascus by seizing Ramoth-Gilead. Being wounded in the battle with the Syrians, he went to Jezreel to be healed, and was there visited by his ally, Ahaziah, King of Judah. During his stay at Jezreel, JEHU was proclaimed king by the army. Jehu went to Jezreel, and slew both Jehoram and Ahaziah, after which he caused Jezebel, Ahab's wicked widow, to be thrown from the walls of Jezreel, thus exterminating all of Ahab's family, in full accordance with the prophecy of Elijah.

Jehu began to reign B. C. 884. He violently suppressed the worship of Baal, but retained the idolatry of Jeroboam. Hazael of Damascus deprived Jehu of his provinces east of the Jordan, and at one time he paid tribute to Shalmanaser II. of Assyria, the Black Obelisk King. JEHOAHAZ, Jehu's son, became king B. C. 856, and under him the Kingdom of Israel was still further weakened by Syrian conquests, the King of Damascus even forcing Jehoahaz to limit the strength of his standing army. JEHOASH, the son of Jehoahaz, became king B. C. 839, and was a vigorous and warlike monarch. He defeated Benhadad III. of Damascus in three successive engagements, and reconquered a part of the territory wrested from Israel. He likewise defeated Amaziah, King of Judah, and entered Jerusalem in triumph. He was succeeded by his son, JEROBOAM II., B. C. 825. This king raised Israel to the highest pinnacle of power and glory. He conquered Moab and Ammon, thus recovering all the territory lost by Israel east of the Jordan, and attacked Damascus, which had been weakened by the sudden rise of Assyria, adding a large portion of the Syrian territory to the Kingdom of Israel.

ZACHARIAH, the son of Jeroboam II., who succeeded his father about B. C. 772, was assassinated six months later by SHALLUM, who thus put an end to the house of Jehu and usurped the throne of Israel, but was himself murdered after a reign of little over a month by MENAHEM, who became his successor. Menahem invaded the Assyrian territory east of the Euphrates and took Thapsacus, but the Assyrian king defeated him and reduced him to tribute. In B. C. 762 Menahem was succeeded by his son PEKAHIAH, who was murdered by PEKAH, one of his generals, who then usurped the throne, B. C. 760.

Pekah's reign of thirty-three years was marked by a series of calamities. He formed an alliance with Rezin, King of Damascus, to protect his kingdom against Assyria and to conquer Judah. The allied armies of Pekah and Rezin then invaded Judah and reduced that kingdom to great extremities; but Ahaz, King of Judah, called in the aid of Tiglath-Pileser II., King of Assyria, who came to the rescue of Judah and forced Pekah to make peace. The Assyrian monarch again in-

Jehu.

Jehoahaz.

Wars
with
Damas-
cus.

Jehoash.

Wars
with
Damascus
and
Judah.
Jeroboam
II.Wars
with
Moab,
Ammon
and
Damas-
cus.Zachariah.
Shallum.Mena-
hem.Wars
with
Assyria.
Pekah-
iah.
Pekah.Wars
with
Judah
and
Assyria.

vaded Israel, ravaged its provinces east of the Jordan, and carried the inhabitants captive to Assyria.

Pekah was assassinated by HOSHEA, who then usurped the throne, B. C. 730. Hoshea was the last King of Israel. That monarchy was now rapidly nearing its end. Hoshea vainly endeavored to suppress idolatry. He began to reign as a tributary of Assyria, but soon renounced his allegiance to the Assyrian monarch and entered into an alliance with Egypt to recover his country's independence. Thereupon Shalmanezar IV., King of Assyria, invaded Israel, overran the country and besieged Samaria, its capital, which held out heroically for two years, but was taken by Sargon, Shalmanezar's successor; and with its capture ended the Kingdom of Israel, after having lasted two hundred and fifty-five years (B. C. 975-721). In accordance with the policy of the Assyrian monarchs, the inhabitants of the conquered kingdom were carried captive to remote portions of the Assyrian Empire; and with the "Assyrian Captivity" the history of the "ten tribes" is ended forever, B. C. 721.

Hoshea.

Assyrian
Conquest
of Israel.

Assyrian
Cap-
tivity.

The
Samaritans.

The Israelite territory remained depopulated until Esar-haddon, King of Assyria, Sargon's grandson and second successor, in the seventh century before Christ, colonized this fertile region with Babylonians, Susianians and others. These strangers brought their idolatrous worship with them. The depopulation of the country rendered it so desolate that for a time wild beasts multiplied in the cities. The new settlers considered themselves free to serve their own national gods, and their religion was a strange mixture of the worship of Jehovah with their own polytheism, which the Hebrew Scriptures describe thus: "They feared Jehovah and served their own gods." The descendants of these colonists were known in the later Jewish history as Samaritans, and were the most inveterate enemies of the Hebrew race. We are told that "the Jews had no dealings with the Samaritans."

SECTION VII.—THE KINGDOM OF JUDAH.

THE Kingdom of Judah occupied the southern and least fertile part of the Holy Land. It began its separate national existence at the same time with Israel, but survived that kingdom one hundred and thirty-five years. It embraced the two tribes of Judah and Benjamin, with great numbers of refugees from the ten revolted tribes, who willingly sacrificed home and lands for the religion of Jehovah. The people were thus closely united in bonds of common interest in the wonderful traditions of the past and the hopes for the future. Though territorially smaller and numerically weaker than the Kingdom of Israel, Judah was really the stronger and more important kingdom of

Extent.

National
Charac-
ter.

the two. Its inhabitants were thoroughly convinced that they were the true people of God and the legitimate heirs of Jehovah's promises, and they exhibited remarkable vigor and wonderful recuperative powers. It was less given to apostasy from Jehovah than the Kingdom of Israel, and suffered fewer calamities. The indomitable spirit of its people enabled them to defy successively the power of Assyria and of Egypt, and required the exertion of the whole force of the Babylonian Empire to crush it. Although exposed to peril from the attacks of many enemies, because of its situation between the two great rival empires of Egypt and Assyria, this little kingdom maintained its existence for almost four centuries, and was governed during all that period by monarchs of but one dynasty, the House of David.

King Rehoboam's Idolatry.
Shishak's Capture of Jerusalem.
The reign of REHOBAM, the first King of Judah, lasted eighteen years, and was one of disaster. In B. C. 970, Shishak, King of Egypt (called Sheshonk in Egyptian history), invaded Judah in support of the ten revolted tribes, captured Jerusalem and plundered the Temple and the palace of their treasures, and, after reducing Judah to tribute, retired from the country. Rehoboam was constantly at war with the Kingdom of Israel, and during his reign a considerable portion of the people lapsed into idolatry.

Abijah.
War with Israel.
ABIJAH, the son of Rehoboam, became King of Judah upon his father's death, B. C. 958. He prosecuted the war with Israel with great vigor, defeated Jeroboam at Zemaraim, in Mount Ephraim, and captured Bethel, Jeshanah and Ephraim, which closed the struggle for ten years.

Asa.
Defeat of Egyptian Invaders.
ASA, who succeeded to the throne upon his father Abijah's death, in B. C. 955, was a devout follower of Jehovah. He sternly put down idolatry, and replaced the treasures of the Temple carried away by Shishak with rich offerings of gold and silver. He strengthened the fortifications of his cities and increased his army. About B. C. 941 Judah was invaded by a strong army led by "Terah the Egyptian," believed to be Osorkon II. of Egypt; but Asa routed this army at Maresah, pursued it to Gerar, and returned to Jerusalem with the spoils of victory and of the cities around Gerar. Urged by the prophet Azariah, Asa summoned a convocation at Jerusalem in B. C. 940, when the nation entered into a solemn covenant to be faithful to the worship of Jehovah. Many devout Israelites from the Northern kingdom attended this assemblage; and this migration of the worshipers of Jehovah in Israel to Judah so alarmed Baasha, King of Israel, that he fortified Ramah, on the road between Judah and Israel,

War with Israel.
to check this emigration, and made war upon Asa, who, in alarm, purchased the alliance of Ben-hadad I., King of Damascus, with the treasures of the Temple. Ben-hadad at once invaded Israel, and the Israelitish army was withdrawn from Judah to meet this invasion. Asa was

engaged in constant war during the remainder of his reign, and died in B. C. 916.

Asa's son and successor, JEHOSEPHAT, passed much of his reign in crushing out idolatry, and in fortifying the cities of his kingdom, and likewise those captured by his father in Mount Ephraim. Jehoshaphat reigned twenty-five years. He reduced the Moabites and the Philistines to the condition of tributaries. He contracted an alliance with Ahab, King of Israel, by the marriage of his eldest son Jehoram with Athaliah, the daughter of Ahab and Jezebel, a union productive of very much trouble for Judah. He aided Ahab in his wars with the Syrians of Damascus, and was with that king at Ramoth-Gilead, where Ahab was defeated and killed in battle. This defeat of the forces of Judah and Israel encouraged the Moabites, the Ammonites and the Edomites to invade Judah in great force. It is said that the invaders were miraculously defeated by Jehovah, in response to the prayer of Jehoshaphat. This victory of Judah terrified all the neighboring nations and secured peace for the remainder of Jehoshaphat's reign. Jehoshaphat, in alliance with Ahaziah, King of Israel, Ahab's successor, endeavored to renew the maritime enterprises of Solomon by way of the Red Sea, but his fleet was wrecked at Ezion-geber, it is said, in punishment for his alliance with Ahaziah, whereupon Jehoshaphat relinquished the enterprise.

Jehoshaphat died in B. C. 889, and his son JEHOHAM, whom he had associated with him in the government for three years, became his successor. Jehoram's reign was short and disastrous. He was utterly corrupted by his marriage with Athaliah, the daughter of Ahab, and he introduced the worship of Ashtoreth, with all its immoral rites, into Judah. To avoid a disputed succession he murdered all his brothers, but we are told that Jehovah punished his wickedness, inflicting dire calamities upon his kingdom. Edom successfully revolted and recovered its independence under its own kings, and, though afterwards defeated in battle by Judah, it never again became tributary to it. The Philistines and the Arabs, who had been tributary to Jehoshaphat, invaded Judah and captured and pillaged Jerusalem, and carried away all the king's wives except Athaliah, and all his children except Ahaziah, the youngest son.

AHAZIAH came to the throne upon his father's death in B. C. 885. He entered into an alliance with his uncle, Jehoram, King of Israel, the brother of his mother, Athaliah. He was with his uncle in the battle of Ramoth-Gilead, where Jehoram was wounded, and was slain shortly afterward by Jehu in the revolt which made that warrior King of Israel, B. C. 884. His mother, ATHALIAH, became his successor and slew all the royal family of Judah, except Joash, a newly-born

Jehoshaphat.

Defeat of Moabites and Philistines.

War with Damascus.

Alliance with Israel.

Moabites, Ammonites and Edomites Defeated.

Alliance with Israel.

Jehoram.

His Idolatry.

His Crimes.

Edom's Revolt.

Philistine and Arab Capture of Jerusalem.

Ahaziah.

Alliance with Israel.

Athaliah.

Her Crimes.

infant, the youngest son of Ahaziah, and made herself queen. Joash was hidden in the Temple by his aunt, the wife of the High Priest, Jehoiada. Athaliah reigned six years, during which Joash remained concealed in the Temple.

- Joash.** At length Jehoiada headed a rebellion, and was supported by the army and the people. JOASH was proclaimed king and Athaliah was put to death, B. C. 878. Jehoiada became regent. For the first twenty-three years of his reign, during which period Jehoiada was his chief counselor, Joash administered the government with success, and the kingdom was prosperous. Idolatry was stamped out and mercilessly punished. Joash repaired the Temple, and put an end to the peculations of the Levites who had squandered the sacred funds.
- Idolatry Suppressed.**
- Restored.** After the death of Jehoiada, Joash plunged into idolatry. Hazael, King of Damascus, attacked Judah and compelled Joash to purchase peace by surrendering all the treasures of the Temple and the palace, including the sacred vessels.
- Defeated by Damascus.**
- Amaziah.** In B. C. 839 Joash was murdered by two of his servants and was succeeded by his son AMAZIAH, who at once executed his father's assassins. Amaziah attempted to reconquer Edom, which had revolted from Jehoram. He defeated the Edomites and took their capital, Pétra, where he massacred ten thousand Edomites, but he failed to subdue Edom. He made war on Jehoash, King of Israel, but was defeated and taken prisoner at Beth-shemesh. The King of Israel led his captive in triumph to Jerusalem, where he plundered the Temple and the palace, and broke down the north wall of the city. After taking hostages for the future peaceable conduct of Judah, Jehoash returned to Samaria. Amaziah grew so tyrannical and corrupt in his last years that his subjects hated him, and he was finally assassinated at Lachish, B. C. 809.
- Unsuccessful Wars with Edom and Israel.**
- Uzziah.** Amaziah's successor was his son UZZIAH, who was a great and warlike monarch. At the beginning of his reign he recovered and rebuilt the ancient port of Elath, at the head of the eastern arm of the Red Sea. He reigned sixty-two years, during which his kingdom enjoyed great prosperity. He subdued the greater part of Philistia, and received tribute from Ammon. His arrogance in assuming sacerdotal functions, we are told, was punished, as he was attacked with leprosy while offering incense in the Temple. This obliged him to remain secluded, and for the remaining six or seven years of his reign his son and successor, Jotham, conducted the government.
- Subdues Ammonites and Philistines.**
- Jotham.** JOTHAM became sole sovereign upon his father's death in B. C. 757. He was a pious and prosperous monarch, but during his reign the people of Judah grew more and more corrupt. Jotham fortified Jerusalem, and compelled the Ammonites to pay tribute. In the latter part
- Wars with Ammonites, Israel and Damascus.**

of his reign Pekah, King of Israel, and Rezin, King of Damascus, began the war with Judah which was eventually so disastrous to them.

At his death, in B. C. 742, Jotham was succeeded by his son **AHAZ**, who reëstablished the worship of Baal and corrupted the people. The war began against Judah by the Kings of Israel and Damascus during the reign of Jotham was prosecuted with vigor; and Ahaz prevailed upon Tiglath-Pileser II. to come to his aid, purchasing his powerful help by becoming his tributary. The Assyrians invaded Syria, took Damascus, and put an end to the Syrian kingdom. Israel was also severely chastised and forced to make peace.

Ahaz.
Idolatry.
Wars with Israel and Damascus.

Ahaz died in B. C. 726, and his son **HEZEKIAH** became his successor. Hezekiah was one of the best Kings of Judah, and began his reign by restoring the pure worship of Jehovah and destroying all the idols. He was a wise and virtuous ruler, and "did that which was right in the sight of Jehovah." He defeated the Philistines, and boldly attempted to cast off the Assyrian yoke. Thereupon Sennacherib, King of Assyria, attacked him and forced him to remain a tributary of Assyria; but he soon again revolted against Sennacherib and entered into an alliance with Egypt, then at war with Assyria.

Hezekiah.
Idolatry Suppressed.
Philistines. Defeated.
Wars with Assyria.

In B. C. 699 Sennacherib again invaded Judah, with the design of crushing the little kingdom before invading Egypt, which he resolved to chastise severely for assisting his rebellious vassal. He marched along the coast to the southern extremity of the Philistine plain, the cities of the low country falling into his possession, and, having captured Lachish, he besieged Libnah. In the meantime he sent a message to Hezekiah demanding his unconditional submission, blasphemously asserting that Jehovah was unable to protect him against the vengeance of Assyria. Hezekiah went to the Temple, where he turned in prayer to Jehovah and "spread Sennacherib's letter before the Lord." It is said that the destruction of "one hundred fourscore and five thousand" of Sennacherib's army at Pelusium, while camping opposite the Egyptian army, was the miraculous answer which Jehovah gave to Hezekiah's prayer. Sennacherib hastily returned to Assyria, dismayed and disheartened. The prophet Isaiah is represented as announcing the purposes of Jehovah in advance and as foretelling the fate of Sennacherib's army.

Sennacherib's Invasion and Defeat.

Hezekiah, at his death in B. C. 697, was succeeded by his son **MANASSEH**, who reigned fifty-five years, and was one of the most wicked of all the Kings of Judah. He restored every system of idolatry that had ever been practiced in Judah or Israel, and these abominable rites became so firmly rooted in the nation that the Temple was closed and the laws of Moses were almost forgotten by the people, while the worshippers of Jehovah were actually persecuted in the Holy City itself.

Manasseh.
His Idolatry.

The prophets denounced this apostasy in the severest terms, and were cruelly persecuted by the idolatrous monarch. Isaiah is believed to have been among the first victims put to death by Manasseh.

Manasseh
Made
Captive
by Esar-
haddon.

About B. C. 677 Esar-haddon, King of Assyria, suspecting Manasseh of a design to rebel against him, deposed him and carried him captive to Babylon. We are told that Manasseh was brought to repentance by the hardships of his captivity, and that Jehovah was pleased to hear his prayers. Esar-haddon generously pardoned him and restored him to his throne as a vassal monarch. Thereafter Manasseh had a long and prosperous reign, and exerted himself to his utmost to suppress idolatry and to restore the religion of Jehovah. He likewise strengthened the defenses of Jerusalem. About this time the colonization of the territory of the Kingdom of Israel by direction of the Assyrian monarch took place.

Amon.

AMON, the son of Manasseh, succeeded to the throne of Judah upon his father's death in B. C. 642. Amon sought to restore idolatry, but was assassinated after a short reign of two years, and was succeeded by his son JOSIAH, a boy of eight years, B. C. 640. Josiah at once set about uprooting idolatry and restoring the worship of Jehovah. He reigned thirty-one years, and was one of the best of the Kings of Judah. In his reign the Assyrian Empire fell. In B. C. 608 Neko, King of Egypt, declared war against Babylon, invaded Palestine, conquered the Philistine cities, and advanced along the Mediterranean coast of Palestine to Carmel, thence crossing the great plain of Esdraelon and marching toward the Euphrates. Josiah assembled his army, and, in accordance with his duty to his suzerain, the King of Babylon, prepared to resist the advance of the Egyptian monarch. Neko warned him to desist, as his expedition was simply directed against Babylon; but the Jewish king persisted in his opposition, and was defeated and slain in the battle of Megiddo, nearly on the very spot where Deborah and Barak had won their great victory over the Canaanites about six centuries before.

Josiah.

Idolatry
Sup-
pressed.

War with
Egypt.

Battle of
Meggido.

Jehoahaz.

JEHOHAZ, the second son of Josiah, succeeded to the throne of Judah, B. C. 608. Jehoahaz had been made king by the people, but reigned only three months, when he was dethroned by Neko, who bestowed the crown on JEHOIAKIM, the eldest son of Josiah, B. C. 608. Jehoiakim reigned four years as a tributary of the King of Egypt, when Judah was forced to submit to the supremacy of Babylon, in consequence of the great victory of the Babylonian crown-prince Nebuchadnezzar over the Egyptian king at Carchemish, B. C. 604. Many Hebrew youths, the prophet Daniel being among them, were carried captive to Babylon by the conquering Nebuchadnezzar, and were there educated "in all the learning of the Chaldeans." Daniel arrived at

Jehoiakim.

Daniel's
Captivity
in
Babylon.

high honors under Nebuchadnezzar, and was made chief of the order of "wise men"; and it was at Babylon that he delivered his prophetic visions, and that he foretold the coming of the Messiah. In B. C. 602 Jehoiakim revolted against the Babylonian supremacy and endeavored to recover his absolute independence. The prophet Jeremiah uttered his first predictions during the reign of Josiah, and continued his prophecies during the reigns of his sons, Jehoahaz and Jehoiakim.

Jehoiakim opened his rebellion against Babylon under favorable auspices. He was promised the aid of Egypt; and Phœnicia, under the leadership of Tyre, had also risen in revolt against the power of Babylon. In B. C. 598 Nebuchadnezzar, who had been King of Babylon for six years, took the field against both Phœnicia and Judah, determined to reduce these rebellious provinces to submission. First entering Phœnicia, he laid siege to Tyre, but finding it too strong to be reduced speedily, he left a part of his army to continue the siege, while he himself led the remainder against Judah and moved upon Jerusalem, which submitted upon his approach. Jehoiakim was put to death, and his body was treated with indignity, contrary to general Oriental usage, thus fulfilling Jeremiah's prophecy concerning this monarch.

JEHOIACHIN, the son of Jehoiakim, a mere youth, was placed upon the throne of Judah by Nebuchadnezzar, who allowed him to reign only three months, when, distrusting him, he carried him to Babylon, and placed his uncle, ZEDEKIAH, the brother of Jehoiakim and the son of Josiah, upon the throne. Zedekiah remained loyal to the Babylonian monarch for eight years, and then entered into an alliance with Uaphris, King of Egypt, who agreed to aid him with a powerful army in his effort to throw off the Babylonian yoke; and Zedekiah at once raised the standard of rebellion, B. C. 589.

The siege of Tyre was still in progress, and Nebuchadnezzar led a large army against Jerusalem, defeating the Egyptian king in his effort to relieve his ally, the King of Judah, and took Jerusalem by storm. Zedekiah and the remnant of his army fled, and were overtaken in the plain of Jericho. Zedekiah was made a prisoner and his troops were cut to pieces. Nebuchadnezzar stained his triumph by the most shocking atrocities, causing Zedekiah's sons to be slain before the eyes of their father, and the eyes of the unfortunate monarch himself to be put out, after which he was carried captive to Babylon; while the city of Jerusalem and the Temple were then pillaged and burned, and the population, except a small remnant, were carried into the seventy years' "Babylonian Captivity," being transported as colonists to Chaldæa, B. C. 586. Thus ended the Kingdom of Judah and the dynasty of the House of David. This work of destruction was bewailed by the prophet Jeremiah in his *Lamentations*.

Jehoiakim's Revolt.

Jeremiah's Prophecies.

Jerusalem Captured by Nebuchadnezzar.

Jehoiachin.

Zedekiah.

Revolts against Babylon.

Jerusalem Taken and Destroyed by Nebuchadnezzar.

Babylonian Captivity.

Judah a
Baby-
lonian
Province.

Judæa was placed under a Babylonian governor, who was murdered soon afterward. His assassins found refuge in Egypt, taking with them the prophet Jeremiah, who had sought to dissuade them from their dangerous course. The Jews afterwards became involved in the fate of Egypt, and the remnant left in Judæa were carried into captivity in Babylon about the same time, thus almost entirely depopulating the country.

HEBREW KINGS.

BEGAN TO REIGN.	KINGS OF THE UNITED MONARCHY.	
B. C. 1095	Saul—Reigned 40 years.	
" 1055	David—Reigned 40 years.	
" 1015	Solomon—Reigned 40 years.	
	KINGS OF JUDAH.	KINGS OF ISRAEL.
" 975	Rehoboam	Jeroboam.
" 958	Abijah.	
" 956	Asa.	
" 954 .....	.....	Nadab.
" 953 .....	.....	Baasha.
" 930 .....	.....	Elah.
" 929 .....	.....	Zimri.
" " .....	.....	Omri.
" 918 .....	.....	Ahab.
" 916	Jehoshaphat.	
" 897 .....	.....	Ahaziah.
" 896 .....	.....	Jehoram.
" 892	Jehoram.	
" 885	Ahaziah.	
" 884	Athaliah	Jehu.
" 878	Joash.	
" 856 .....	.....	Jehoahaz.
" 839 .....	.....	Joash.
" 838	Amaziah.	
" 823 .....	.....	Jeroboam II.
" 809	Azariah, or Uzziah.	
" 772 .....	.....	Zachariah.
" " .....	.....	Shallum.
" " .....	.....	Menahem.
" 762 .....	.....	Pekahiah.
" 760 .....	.....	Pekah.
" 757	Jotham.	
" 742	Ahaz.	
" 730 .....	.....	Hoshea.
" 726	Hezekiah.	
" 721 .....	.....	Assyrian Captivity.
" 697	Manasseh.	
" 642	Amon.	
" 640	Josiah.	
" 609	Jehoahaz.	
" "	Jehoiachim.	
" 598	Jehoiachin.	
" 597	Zedekiah.	
" 586	Babylonian Captivity.	

SECTION VIII.—BABYLONIAN CAPTIVITY AND RESTORATION.

NEBUCHADNEZZAR colonized in Chaldæa the Jews whom he removed from their own homes. They were comforted in their captivity by the promises said to have been made by Jehovah, "through the mouths of his holy prophets," that he did not intend to exterminate His "chosen people" as a nation, but simply to chasten them for their disobedience and transgressions, and that he would restore them to their own land after they had suffered the chastisement He was then inflicting upon them.

The Jews
in
Chaldæa.

During the Babylonian captivity of the Jews the Babylonian Empire was overthrown by Cyrus the Great, and the Babylonian dominions were absorbed in the great Medo-Persian Empire. When Cyrus captured Babylon in B. C. 538 he there found the Jews "an oppressed race, in whose religion he found a considerable resemblance to his own." He became ardently interested in these people, and learning that many of them strongly desired to return to their own land, he issued an edict permitting them to do so. In pursuance of this edict, a Jewish colony of 42,360 persons, besides their servants, returned to Jerusalem from Babylonia in B. C. 535. They proceeded directly to Jerusalem under the leadership of Zerubbabel, a descendant of the legitimate royal race; and most of them at first settled on the site and in the immediate vicinity of the Holy City. The far greater portion of the Jewish nation yet remained in Chaldæa.

Edict of
Cyrus
the Great.

Zerubba-
bel's
Colony.

The restored Jews under Zerubbabel at once devoted their efforts to rebuilding the Holy City and the Temple and restoring the worship of Jehovah and the Mosaic laws. They began the work in the year of their return, but were stopped by the interference of the Samaritans, who were a mixed race occupying the old territory of Ephraim and Manasseh and descended from foreign colonists settled in that country by Esar-haddon, King of Assyria. The Samaritans, when the Jews had returned, offered to unite with them in rebuilding the Temple, desiring to make it a common sanctuary for both races. They claimed to be descendants of the ancient tribes of Israel, but the Jews repudiated their claim and "would have no dealings with the Samaritans." In consequence of this refusal to allow them a share in the work of rebuilding the Temple, the Samaritans became the bitter enemies of the Jews, and endeavored by every possible means to thwart their work. They succeeded in delaying the rebuilding of the Temple and the city for a time in B. C. 522, but it was resumed by order of the great Persian king, Darius Hystaspes, in B. C. 519, and the Temple was finished and dedicated in B. C. 515.

Rebuild-
ing
Temple
Delayed.

Resumed
and
Comple-
ted.

Haman's
Plot and
Execu-
tion.

Through the favor shown them by Darius Hystaspes, the Jews were enabled to firmly establish themselves in their old homes, in spite of the jealousy and hostility of the Samaritans and other neighboring nations. Xerxes the Great, the successor of Darius Hystaspes on the throne of Persia, notwithstanding that he was favorably disposed towards the Jews, almost caused their extermination by weakly giving his consent to a plot with that design formed by his prime-minister, Haman. This plot was detected by Mordecai, a Jew and the uncle of Esther, the favorite wife of Xerxes. Through the efforts of Mordecai and Esther, King Xerxes was prevailed upon to put the Jews on their guard and to permit them to defend themselves against their enemies. Consequently the plot resulted in the death of Haman, who was hanged from the same scaffold which he had designed for others, and the Jews successfully defended themselves in every portion of the empire. Taking advantage of the king's permission, they caused their most prominent antagonists to be put to death. This event, which occurred about B. C. 473, has ever since been commemorated in the Feast of Purim.

Ezra's
Colony.

Ezra, a Jewish priest, who enjoyed the favor of the King of Persia, led a second colony of his countrymen from Babylon to Jerusalem in B. C. 458. As soon as he arrived he stopped the custom of intermarriages between his countrymen and the neighboring nations, which had already assumed proportions so formidable as to threaten the extinction of the pure Jewish race. Ezra made other essential reforms in church and state, and had the books of the Old Testament definitely and authoritatively arranged.

Nehemiah,
Governor
of Judæa,
when a
Persian
Province.

Nehemiah, a Jewish favorite of the Persian king Artaxerxes Longimanus, the successor of Xerxes, who had been the king's cupbearer, arrived at Jerusalem, having been given permission to restore the walls and fortifications of the Holy City. In spite of the king's orders, the surrounding nations tried to stop the work, but the vigilance of Nehemiah caused his countrymen to perform their labors under arms, and thus thwarted the plans of their enemies. The Jewish people were divided between the Holy City and the royal districts, after the walls and fortifications of Jerusalem were restored. The laws of Moses were now reëstablished in Judæa. Nehemiah, as High Priest of his people, was appointed governor of Judæa, which had followed the fortunes of the other Babylonian dominions in becoming a province of the vast Medo-Persian Empire; and thenceforth Judæa was usually governed by the High Priest. Judæa was afterwards joined to the Persian satrapy of Syria. The Persian monarchs allowed the Jews to manage their domestic affairs in their own way, so long as they paid their tribute regularly.

The Babylonian Captivity thoroughly cured the Jews as a nation of their fondness for idolatry, and they were therefore careful thenceforth to shun idolatry and to avoid all intercourse with idolatrous nations. They ever afterward remained steadfast in the worship of Jehovah and faithfully observed the laws of Moses.

Effect of
Jewish
Misfor-
tunes.

From the time of the return of the Jews from the Babylonian Captivity, the ancient territory of Judah was called *Judæa*, and its inhabitants were named *Jews*. The Jews in Babylonia returned by degrees to Palestine, but many remained in Babylonia and kept up a constant intercourse with their brethren in Judæa to the latest period.

Judæa
and the
Jews.

Here the Old Testament history of the Jews ends, and we will give the remaining portions of Jewish history as it is connected with the history of other nations.

End of
Old
Testa-
ment
History.

SECTION IX.—HEBREW CIVILIZATION.

THE Hebrew race contributed little to ancient civilization in the way of science, art or politics. Such was not the mission of the Israelites. The world has received no impulse from their national achievements or history in this respect. But their religious institutions, spiritual ideas and moral teachings have exerted a mighty influence on modern civilization. The sacred writings of the Jews, and the sublime works of the Hebrew bards and sages, revered by us as the body of Old Testament literature, have become the permanent possession of all mankind, and their influence pervades the most civilized nations of the globe.

Hebrew
Mission.

Moses was the earliest sacred historian, as well as the lawgiver and founder of the Hebrew state. David's *Psalms* are among the most soul-stirring productions of lyric poetry, and Solomon's *Proverbs* are among the wisest maxims of antiquity. The most noted of the Hebrew prophets were Elijah, Elisha, Jonah, Isaiah, Jeremiah, Daniel and Ezekiel. Isaiah, in his sublime strains of lyric poetry, foretold the coming of the Messiah. Jeremiah denounced divine judgments on his people for their apostasy from Jehovah, and in his *Lamentations* vented his sorrow for their downfall. Daniel and Ezekiel, during their captivity in Babylon, delivered their prophetic visions, and Daniel arrived at high honors under the Babylonian kings. He predicted the time of the advent of the Messiah with such precision that a general expectation of his appearance prevailed among the Jews at the time of Christ's coming.

Hebrew
Litera-
ture.

Prophets.

Among the sacred places or structures before the Captivity were the *Tabernacle*, with its altar and brazen laver, its golden candlestick,

Sacred
Places or
Struc-
tures.

table of show-bread, and Ark of the Covenant; and Jerusalem, the Holy City, with its Mount Moriah and *Temple*, and the sanctuary of that Temple. The Tabernacle was the place where public worship was conducted from the time of Moses to the time of Solomon; and consisted of three parts—the area, or court, a space of about one hundred feet long and seventy-five feet wide; the Tabernacle proper, located in the middle of the western side of the court, being an oblong square of about forty-five feet long and fifteen feet broad, covered on every part, and also walled up with boards; and the entrance, which was closed by means of a curtain made of cotton.

Sacred
Seasons
and
Feasts.

Among the sacred seasons of the Hebrews were the *Sabbath*, the *sabbatical year*, the *year of Jubilee*, and the great festivals of the *Passover*, *Pentecost* and the *Tabernacles*. The Passover was the Feast of Unleavened Bread. The Pentecost, the fiftieth from the second day of the Passover, is also called the Feast of the Weeks, because it followed a succession of weeks. It was a festival of thanks for the harvest. The Feast of the Tabernacles, celebrated from the fifteenth to the twenty-third of the seventh month, was to commemorate the Wanderings in the Wilderness, and was also in honor of the vintage and the gathering of the fruits. It was a season of joy and gladness.

The
Levites.

The Israelites considered themselves as sacred and holy—as the special guardians of the only true religion; but the tribe of Levi, and particularly the priests of that tribe, called Levites, were more especially viewed in that light. Aaron and his posterity, who were from this tribe, were consecrated to the priesthood, who were given a close access to the throne of Jehovah, in the Holy Place. The other Levites performed the inferior religious duties, but were allowed servants for the more menial offices. The High Priest sustained the most exalted office of the tribe.

Sacred
Rites.

Among sacred things we may name *sacrifices*, of which there were many kinds and for different purposes—*purification*, the *first-born*, the *first fruits*, *tithes*, *oaths* and *vows*. Concerning these there were many particular regulations. One peculiar rite was the sending forth of the scape-goat into the wilderness, in atonement for national sins. After the illustration of the Holy Place, the Tabernacle and the altar, the High Priest was directed to procure a live goat, lay both hands upon his head, confess over him all the iniquities, transgressions and sins of the nation, putting the blame for them on the goat, and then letting him go free in the desert.

Hebrew
Doctrine
and
Teach-
ings.

The Hebrews were taught that Jehovah is the Only God—the Creator and Ruler of the entire universe, to whom all men owe gratitude and obedience. They were only admonished to abstain from such kinds of food as were regarded unclean, to keep themselves free from moral

pollution, and to be pure as God is pure. They were taught to be kind to the poor, to the widow and the orphan. They were forbidden to utter falsehoods and to spread scandal. They were not allowed to curse such magistrates as they disliked. Thus the Laws of Moses generally had a good moral tendency. The laws respecting circumcision, cleanliness, tithes, usury, slavery, property, marriage, theft, war, and the like, were adapted to the peculiar circumstances of the Hebrew nation. These laws were rigidly enforced.

Polygamy was prevalent among the Hebrews from the Mosaic times. Moses endeavored to check this institution by narrating the original institution of marriage, and showing the evils resulting from a plurality of wives—evils which are very great in all Asiatic countries. There were likewise some special regulations restraining polygamy, and the evil considerably diminished in the progress of time.

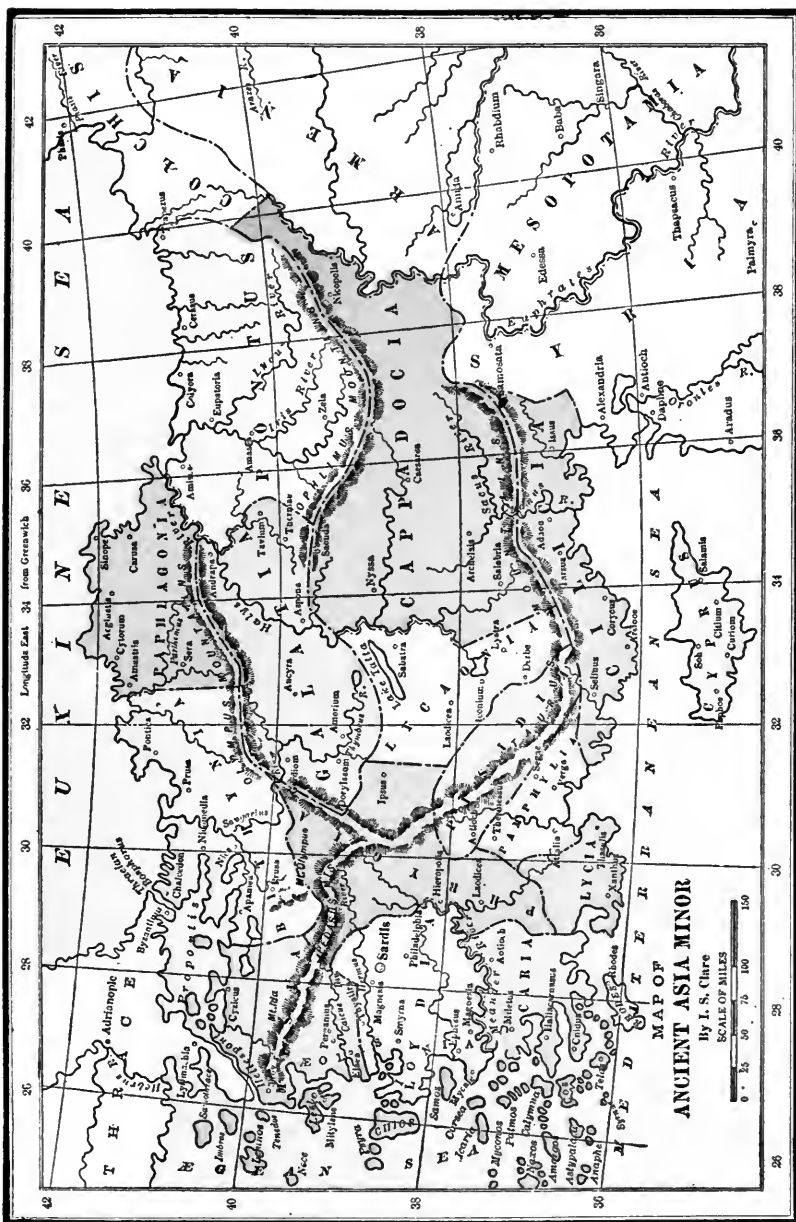
Polygamy.

Agriculture, and likewise the keeping of flocks and herds, prevailed in the primitive ages, and the Mosaic laws specially favored the tillage of the soil. This art was held in high esteem among the Hebrews. The naturally-fertile soil of Palestine was made more fertile by the care taken to improve it. Such grains as wheat, millet, spelt, barley, beans, lentils, meadow-cumin, etc., were cultivated; while flax, cotton, melons, cucumbers and rice were likewise raised. The beasts of burden used in agriculture were bulls, cows and asses. The vine was extensively cultivated.

Agriculture.

Agriculture was the chief pursuit of the Hebrews. Every seventh year the lands were left untilled, and whatever grew of itself was to be given to the destitute. The houses were mostly poor and low, and were built of sun-dried mud or unhewn stones until the time of the kings, when more attention was devoted to architecture. The street-doors were adorned with inscriptions from the Laws of Moses. The windows had no glass, but were latticed. The roofs were flat, and the people often resorted to them for cool air, and even slept there in summer time. Domestic implements were rare and of simple construction. Grain was ground in hand-mills by the women. Olive-oil was used in lamps to give light. The towns presented a mean appearance, because of the want of public buildings. The Hebrew books, like those of other ancient nations, were in the form of rolls.

Social Life and Customs.



CHAPTER V.

KINGDOMS OF ASIA MINOR.

SECTION I.—GEOGRAPHY OF ASIA MINOR.

ASIA MINOR is a large peninsula, forming the western extremity of Asia, and is now a part of the Ottoman, or Turkish Empire. It is bounded on the north by the Euxine, or Black Sea; on the east by Armenia; on the south by the Mediterranean; and on the west by the Ægean Sea (Grecian Archipelago), the Hellespont (Dardanelles), the Propontis (Sea of Marmora), and the Bosphorus.

Location.

The term *Asia Minor*, or *Lesser Asia*, was given to this peninsula in the Middle Ages. The region is now called *Anatolia*, or *Natolia*, meaning *the East*, or the place where the sun rises; being thus equivalent to the French term *Levant*, as often applied to the shores along the eastern portion of the Mediterranean.

Designations.

Asia Minor is five hundred miles in extent from east to west, and two hundred and sixty from north to south, having an area of about one hundred thousand square miles, or about half that of France. It is in the same latitude as the Middle States of our Union, but has a warmer climate. In the North, along the Black Sea, ice and snow are sometimes seen in winter. In the elevated central regions the winters are very severe. In the South the seasons are mild; and here such fruits as figs, oranges, lemons, citrons and olives are yielded in large quantities. Corn, wine, oil, honey, coffee, myrrh and frankincense are produced in abundance in Asia Minor. The country has varied soil, climate and productions, and many portions of it are extremely fertile. The coasts of the Black Sea are considered the finest portions of Asia Minor. The western shores, along the Ægean, are likewise productive, and have always been noted for their delightful climate.

Area,
Climate,
Soil,
Products.

The rivers of Asia Minor, though small, are celebrated in history. The Halys (now Kizil-Ermak) anciently divided Paphlagonia and Pontus, and is the largest river of Asia Minor, being about three hundred and fifty miles long. The Iris (Yeshil-Ermak) is a considerable river. The Thermodas (Tarmeh) flowed through Themiscyra, the

Rivers.

home of the fabled Amazons. The Sangarius (Sakaria) is the second river in length. All these and numerous smaller streams rise in the Anti-Taurus mountain range, and flow north into the Black Sea. The rivers in the South are small. The Granicus (Ousvola)—famed for the first great victory of Alexander the Great over the Persians—flows north into the Propontis. The Hermus and its tributary, the Pactolus, were celebrated for the gold found in their sands. The Meander was remarkable for its windings, and thence was derived the term *meandering*, as used in describing a crooked stream. These and other small rivers flowed west into the *Ægean*.

**Moun-
tains.**

Two mountain ranges traverse Asia Minor from east to west, the southern range being the Taurus, and the northern the Anti-Taurus. Some of their summits are twelve thousand feet high, and are perpetually covered with snow. Many peaks of these mountains are renowned in history. Mount Cragus was the supposed abode of the fabled Chimera. Mount Ida was the place where Paris adjudged to Venus the prize of beauty. Mount Sipylus was the residence of Niobe. The sides of these mountains produce rich forests of oak, ash, elm, beech, etc. Here the plane-tree reaches its perfection. These forests yield a never-failing supply of timber for the Turkish navy.

Lakes.

Asia Minor has many fresh and salt water lakes. The mountains divide the surface into long valleys and deep gorges, with many plateaus. In the more elevated tablelands of the center, the South and the South-east are still lakes. The fresh water lakes are in the North-west, in the ancient Bithynia, five being of considerable size. Of these, the Ascanius is celebrated for its beauty, and on its eastern shore is the city of Nice (now Isnek), famous for the ecclesiastical council held there in A. D. 325, which established Christianity as the state religion of the Roman Empire.

Minerals.

Asia Minor abounds in mineral wealth. The Chalybes, in the North-east, were early celebrated as metal-workers. Copper is found near Trebizond, the ancient Trapezus, and other places along the Black Sea. There are likewise mines of lead, cinnabar and rock-alum. The gold of the Pactolus filled the treasury of the Lydian kings. Volcanic convulsions have made deserts of certain spots in Asia Minor. Many of the old Roman roads in the country yet remain.

Islands.

Along the southern coast of Asia Minor, in the Mediterranean, are the beautiful islands of Cyprus and Rhodes. On the western shores, in the *Ægean*, are the fine islands of Cos, Icaria, Samos, Chios and Lesbos; all of whose history is closely connected with that of the adjacent territory upon the mainland.

**Part in
History.**

Asia Minor played a considerable part in the drama of the world's history, and was the theater of many important events. Though never

the seat of any very great empire—the ancient Lydian being the most powerful—its soil witnessed many struggles for dominion in ancient and mediæval times. It has been rendered famous by the personal prowess and the martial deeds of Achilles, Darius, Xerxes, Alexander the Great, Mithridates, Pompey, Cæsar, Tamerlane, Bajazet and Mohammed II.

There is very little unity in the history of Asia Minor. Only three of its ancient independent kingdoms are of any importance—Cilicia, Phrygia and Lydia—the last of which was the most powerful, and was contemporary with the great empires of Media and Babylonia. Since the fall of the last of these, Asia Minor has been under the successive dominion of the Persians, the Macedonian Greeks, the Romans, the Seljuk Turks, the Mongol Tartars, and for the last five centuries under the Ottoman Turks, under whose pernicious rule the country has everywhere fallen into decay.

Lack of
Historic
Unity.

The petty states or divisions of ancient Asia Minor varied in their respective boundaries at different times, and some of them were only geographical divisions or dependent provinces of other states, while others were independent kingdoms at various periods. In the northern part of the peninsula, bordering on the Euxine, beginning from the west, were Bithynia, Paphlagonia and Pontus. In the western portion, bordering on the Ægean, beginning from the north, were Mysia, Lydia and Caria. In the southern part, bordering on the Mediterranean, commencing from the west, were Lycia, Pamphylia and Cilicia. In the interior, beginning from the west, were Phrygia, Galatia, Lycaonia, Pisidia, Isauria and Cappadocia.

Ancient
Petty
States.

The western part of Mysia, on the coast, was called Lesser Phrygia, Troas, or the Troad. It was famous for the Trojan plains and the city of Troy, immortalized by Homer.

The
Troad.

Bithynia, Paphlagonia and Pontus were skirted with Greek colonies on the Euxine coast, during the period of Grecian commerce. The Halys and Sangarius, the principal rivers of Asia Minor, which flow north into the Euxine, were in this section.

Bithynia.
Paphla-
gonia,
Pontus.

The whole western or Ægean coast of the peninsula, in Mysia, Lydia and Caria, were colonized by the Greeks, whose commercial cities in Ionia, Æolia and Doris were the most flourishing free states of antiquity, prior to their conquest by the Persians. The chief Greek cities of Asia Minor were Ephesus, Smyrna, Miletus and Halicarnassus.

Mysia,
Lydia,
Caria,
Ionia,
Æolia,
Doris.

Lydia—at first called Mæónia—was the richest and most fertile, and ultimately the most famous and the most powerful, country of Asia Minor. Its renowned capital and metropolis, Sardis, was situated on the river Pactolus at the foot of Mount Tmolus, famous for its rich

Lydia.

veins of gold. Magnesia and Philadelphia were other leading cities of Lydia.

Phrygia. The limits of Phrygia were constantly changing. Its chief cities were Gordium, the capital, and Celænæ in ancient times; but many others were erected when the Macedonian Greeks became masters of the country, the chief of which were Apaméa, Laodicéa and Colossé.

Galatia, Isauria, Lycaonia, Cappadocia. Galatia was so called from a horde of Gauls who entered the country in the third century before the Christian era. Isauria and Lycaonia were intersected by the Taurus mountain chain. Cappadocia lay between the rivers Halys and Euphrates, and its chief town was Mazaca.

Caria, Lycia, Pisidia, Pamphylia, Cilicia. Caria was chiefly celebrated for the prosperous Greek colonies on its coast. Lycia, Pisidia and Pamphylia were mountainous regions in the South. Cilicia was in the South-east, and was separated from Syria by the Amanus mountains; its chief cities being Tarsus and Anchíale, both founded by Sennacherib, the renowned Assyrian monarch.

SECTION II.—PHRYGIA AND CILICIA.

Early Aryan Migrations. In early times Asia Minor was occupied by various Aryan nations—Phrygians, Cilicians, Lydians, Carians, Paphlagonians and Cappadocians—who migrated into the country from the East in primitive times, and were almost equal in power. This equality, along with the natural division of the country by mountain ranges, prevented the growth of a powerful empire in Asia Minor, and favored the development of a number of parallel, independent kingdoms. Herodotus states that the country contained thirty nations in his time.

The Phrygians. The Phrygians are said to have been the first Aryan immigrants into Asia Minor, and they probably at one time occupied the whole peninsula, but successive migrations of other tribes from the east and the west pressed them in from the coast, except in the region just south of the Hellespont, and caused them to settle in the center of the peninsula, where they occupied a large and fertile country, abounding in rich pastures and containing a number of salt lakes. The Phrygians were a brave, but brutal race, engaged chiefly in agriculture, particularly in the culture of the vine. They migrated from the mountains of Armenia, bringing with them a tradition of the Deluge and of the resting of the ark on Mount Ararat. In primitive times they lived in caves or habitations which they hollowed out of the rocks on the sides of the hills, and many of these rock-cities can yet be found in every portion of Asia Minor. Before the time of Homer, however, the Phrygians had well-built towns and a flourishing commerce. Their religion consisted of many dark and mysterious rites, some of which

were subsequently adopted by the Greeks. The worship of Cybele, and of Sabazius, the god of the vine, was accompanied by the wildest music and dancing.

The Phrygians appear to have had a well-organized monarchy about B. C. 750, or probably earlier, their capital being Gordium, on the Sangarius river. Their kings were alternately named GORDIAS and MIDAS, but we have no chronological list of these. Phrygia declined as Lydia grew powerful, and was conquered by Lydia and became a province of that monarchy about B. C. 560.

Kingdom
of
Phrygia.

Cilicia occupied the south-eastern part of Asia Minor, and was a rich and fertile country, whose inhabitants were employed in agriculture. It was an independent monarchy during the early period of the Assyrian kingdom. It was subdued by Sargon, who, about B. C. 711, bestowed the country on Ambris, King of Tubal, as a dowry for his daughter, thus making it tributary to Assyria. Having revolted from Assyria, Cilicia was invaded and ravaged by Sennacherib about B. C. 701. That great Assyrian king founded in Cilicia the city of Tarsus, about B. C. 685—afterwards so renowned as the birth-place of St. Paul. Cilicia having again revolted against Assyrian rule, Esar-haddon invaded and ravaged the country about B. C. 677. A king named TYENNESIS ascended the throne of Cilicia about B. C. 616, and thereafter all the Cilician monarchs bore that name. Cilicia maintained her independence against Lydia, but was conquered by the Persians and became a province of the vast Medo-Persian Empire during the reign of Cambyses, the son and successor of Cyrus the Great.

Kingdom
of
Cilicia.

SECTION III.—KINGDOM OF LYDIA.

THE most famous, and ultimately the most powerful, of all the kingdoms of Asia Minor was Lydia, at first called Mæonia. Its territory varied in geographical extent at different times. Lydia proper was bounded on the north by Mysia, on the east by Phrygia, on the south by Caria, and on the west by the Ægean sea. It ultimately embraced the whole peninsula, except Lycia, Cilicia and Cappadocia. Sardis, its renowned capital and metropolis, was situated on the Pactolus, at the foot of Mount Tmolus, with its strong citadel on the side of a lofty hill with a perpendicular precipice on one side. The other cities of Lydia were Magnesia, at the foot of Mount Sipylus; Thyatira and Philadelphia. Ephesus was the chief of the Greek cities on the coast of Lydia. The original territory of Lydia was noted for its wonderful fertility and for its mineral wealth. The Pactolus, a branch of the Hermus, carried a rich supply of gold from the sides of Mount

Lydia
and its
People.

Tmolus, and this precious metal was washed into the streets of Sardis. Mounts Tmolus and Sipylus contained rich veins of gold. The Lydians were celebrated for their wealth and culture, and were the first people who coined money. They "were one of the earliest commercial people on the Mediterranean, and their scented ointments, rich carpets, and skilled laborers or slaves were highly celebrated. The Greeks received from them the Lydian flute, and subsequently the cithara of three and of twenty strings, and imitated their harmony. The Homeric poems describe the Lydians, or Mæones, as men on horseback, clad in armor, and speak of their commerce and wealth. It seems that the worship of the Lydians resembled that of the Syrians, and was polluted with its immoral practices. The ancient writers often mention the depravity of the Lydians, while admitting their skill and courage in war. When subdued they submitted quietly to their conquerors."

Origin. According to Josephus, the Lydians were named from Lud, a son of Shem. Herodotus, however, derives the name from *LYDUS*, an ancient king of the country. An absolute hereditary monarchy was early established in Lydia. Three successive dynasties governed the country —the *Atyadæ*, so called from *ATYS*, the son of *MANES*, the first of the kings regarding whom no distinct account is given; the *Heraclidæ*, or descendants of Hercules; and the *Mermnadæ*, under whom Lydia ultimately became a powerful kingdom.

**Dynasties
of the
Atyadæ,
Heraclidæ
and
Mermna-
dæ.**

**Lydian
Traditions.** Herodotus tells us that the Lydian traditions represented Ninus and Belus as going from Lydia to found the cities of Nineveh and Babylon. We also learn from Herodotus of other Lydian traditions. It is said that in the reign of Atys, the son and successor of Manes, the pressure of a severe famine caused the king to compel a portion of the nation to emigrate to the distant Hesperia, under the command of Tyrrhenus, the king's son. After building a fleet at Smyrna, they sailed westward for their new country, which proved to be Etruria, in Italy; and thus was founded the Etruscan nation. At another time the Lydians pushed their conquests beyond the limits of Asia Minor to the very southern extremity of Syria, where their general, Ascalus, is said to have founded the famous city of Ascalon, in the land of the Philistines. Little confidence is to be placed in any of these early Lydian traditions concerning the remote period of the nation.

**Over-
throw
of the
Heraclidæ
by the
Mermna-
dæ.
Gyges.** The real history of Lydia extends only as far back as the ninth century before Christ. The ruling dynasty of the Heraclidæ grew jealous of the Mermnadæ and treated them with injustice, whereupon the Mermnadæ sought safety in flight; but when they found themselves strong enough they returned, murdered the Heraclide king, and placed their leader, *GYGES*, upon the throne of Lydia, about B. C. 700. The

prosperity of Lydia greatly increased under Gyges, and the nation assumed an aggressive attitude toward its neighbors. The great amount of his revenue made the name of Gyges proverbial, and he spread abroad his fame by sending to the temple of Delphi, in Greece, presents of such magnificence that they were the admiration of after times. The predecessors of Gyges had been on friendly terms with the Greek colonists on the western coast of Asia Minor. But Gyges changed this peaceful policy for the purpose of extending his seaboard, and thus made war on the Greek maritime cities, attacking Miletus and Smyrna unsuccessfully, but capturing the Ionic city of Colophon. Herodotus, Eusebius, Nicolas of Damascus, and Xanthus are our main authorities for the history of Lydia thus far related. Some tell us that Gyges also quarreled with the inland city of Magnesia, and reduced it to submission after many invasions of its territory; but Herodotus says nothing about this event. Strabo says that Gyges conquered the whole of the Troad, and that the Milesians could only establish their colony of Abydos on the Hellespont after obtaining his permission. The Greeks of Asia Minor and the islands of the Ægean evidently considered Gyges a rich and powerful monarch, and constantly celebrated his wealth, his conquests and his romantic history.

At the end of the long reign of Gyges a great calamity fell upon Lydia. The Cimmerians, from the peninsula now known as the Crimea, and the adjacent region of the present Southern Russia, pressed on by the Scythians from the steppe region, crossed the Caucasus and entered Asia Minor by way of Cappadocia, spreading terror and desolation all around. Alarmed at this barbarian invasion, Gyges placed himself under the protection of Assyria, and defeated the Cimmerians, taking several of their chiefs prisoners. Grateful for the Assyrian alliance, Gyges sent an embassy to Asshur-bani-pal and courted his favor by rich gifts and by sending him Cimmerian chiefs. These the Assyrian monarch looked upon as tribute. Gyges, however, afterwards broke with Assyria, and aided the Egyptian rebel, Psammetichus, in reëstablishing his independence. Assyria thereupon withdrew her protection from Lydia, and Gyges was left to his own resources, which were totally inadequate when the great crisis came. Sweeping everything before them, the fierce Cimmerian hordes swarmed resistlessly into the western portions of Asia Minor; overrunning Paphlagonia, Phrygia, Bithynia, Lydia and Ionia. Gyges was defeated and killed in battle with them. The inhabitants shut themselves up in their walled towns, where they were often besieged by the barbarians. Sardis itself, except its citadel, was taken, and a terrible massacre of its inhabitants ensued. Within a generation Lydia recovered from this terrible blow and renewed her attacks on the Greek colonies on the coast.

Cimmerian
Invasion
of Lydia.

Ardys, Sadyattes, Alyattes. Gyges was succeeded on the Lydian throne by his son, **ARDYS**, who made war on Miletus. **SADYATTES**, the son and successor of Ardys, continued this war. **ALYATTES**, the son and successor of Sadyattes, pursued the same aggressive policy toward Miletus, and besieged and took Smyrna and ravaged the territory of Clazomenæ. Herodotus, Nicolas of Damascus, Strabo and Eusebius are our main authorities for the events of these reigns.

Expulsion of the Cimmerians. The great task of the reign of Alyattes was the expulsion of the Cimmerians from Asia Minor. The barbarian hordes, greatly exhausted by time, by their losses in battle, and by their excesses, had long ceased to be dangerous, but were still able to menace the peace of the country. According to Herodotus, Alyattes is said to have "driven them out of Asia." This would imply that they were expelled from Paphlagonia, Bithynia, Lydia, Phrygia and Cilicia; a result which the Lydian king achieved by placing himself at the head of a league embracing the states of Asia Minor west of the Halys. Thus Alyattes, by freeing Asia Minor of the presence of the Cimmerian hordes, proved his great military capacity, and laid the foundations of the great Lydian Empire.

War with Media. The conquest of Cappadocia by Cyaxares the Mede, who thus extended the western frontier of the Median Empire to the Halys, brought the Median and Lydian monarchs into collision. Coveting the great fertile plains west of the Halys, Cyaxares soon found a pretext for attacking the dominions of Alyattes. Herodotus tells us that a body of nomad Scyths had served under the Median king, serving him faithfully for some time, chiefly as hunters; but disliking their position or distrusting the intentions of their Median masters, they finally abandoned Media, and proceeding to Asia Minor, were welcomed by Alyattes. Cyaxares sent an embassy to Sardis demanding of the Lydian king the surrender of the fugitive Scyths; a demand which Alyattes answered with a refusal and immediate preparations for war. The numerous other princes of Asia Minor, alarmed at the rapid advance of the Median dominion westward, willingly placed themselves under the protection of the King of Lydia, to prevent the absorption of their respective territories into the powerful Median Empire, as they had previously put themselves under his leadership in the struggle which resulted in the expulsion of the Cimmerians.

Lydia's Allies. Lydia herself had considerable resources. She was the most fertile country of Asia Minor, which was one of the richest regions of the ancient world. At this time Lydia was producing large quantities of gold, which was found in great quantities in the Pactolus, and perhaps in other small streams flowing from Mount Tmolus. The Lydian people were warlike and ingenious. They had invented the art of coin-

Warlike Character of the Lydians.

ing money, say Xenophon, Herodotus and others. They exhibited much taste in their devices. They also claimed to have invented many games familiar to the Greeks. Herodotus also informs us that they were the first who earned a living by shop-keeping. They were skillful in the use of musical instruments, and their own peculiar musical style was much favored by the Greeks, though condemned as effeminate by some of the Grecian philosophers. The Lydians were also brave and manly. They fought mostly on horseback, and were good riders, carrying long spears, which they employed very skillfully. Nicolas of Damascus says that, even as early as the time of the Heraclide dynasty, they were able to muster thirty thousand cavalry. They found recreation in the chase of the wild-boar.

Thus Lydia was no contemptible enemy, and, with the aid of her allies, she proved herself fully a match for the great Median Empire. For six years, Herodotus tells us, did the war go on between Media and Lydia with various success, until, as we have seen in the history of Media, it was terminated by the sudden eclipse of the sun in the midst of a battle, which excited the superstitious fears of both parties and led to the negotiation of a peace. Syennesis, King of Cilicia, the ally of the King of Lydia, and Labynetus of Babylon, the ally of the King of Media, proposed an armistice, which being agreed on, a treaty of peace was at once concluded, which left everything in *status quo*. The Kings of Media and Lydia swore a friendship, which was to be cemented by the marriage of Aryênis, the daughter of Alyattes, with Astyages, the son of Cyaxares. By this peace the three great empires of the time—Lydia, Media and Babylonia—became firm friends and allies, and stood side by side in peace for fifty years, pursuing their separate courses without jealousy or collision. The crown-princes of the three empires had become brothers, and all Western Asia, from the shores of the Ægean on the west to the Persian Gulf on the east, was ruled by interconnected dynasties, bound by treaties to respect each other's rights, and to assist each other in certain important emergencies; and this quarter of the globe entered upon an era of tranquillity which it had never before known.

Peace and
Alliance
between
Media and
Lydia.

Relieved from the fear of Median conquest by the treaty just mentioned, Alyattes renewed the war against the Greek colonists on the western coast of Asia Minor during the last years of his reign. He captured Smyrna and gained other important successes.

War with
the
Greek
Colonists.

On the death of Alyattes in B. C. 568, his son, Cræsus, became his successor. Cræsus was the most famous, as well as the last, of the Kings of Lydia. He continued the wars begun by his father against the Asiatic Greeks, and conquered the Ionian, Æolian and Dorian Greeks, and all Asia Minor west of the Halys, excepting Lycia and

Cræsus.

His Con-
quests.

Cilicia; thus enlarging his dominion by the acquisition of Phrygia, Mysia, Paphlagonia, Bithynia, Pamphylia and Caria. Herodotus remarks that he was the first conquerer of the Greeks of Asia Minor, who had hitherto never been subject to any foreign power. Under him Lydia attained the highest pinnacle of her glory and prosperity; but no sooner had she reached this position among the nations of the time than she was overthrown by a power which made itself master of all the then-known world outside of Europe—the great Medo-Persian Empire, founded by Cyrus the Great on the ruins of the Median Empire, and which absorbed Babylonia and Egypt along with Media and Lydia.

**Lydia's
Power.**

The Kingdom of Lydia was now one of the great powers of the world and was far more extensive than at any previous period, and may truly be called an empire. Its capital, Sardis, advantageously situated at the foot of Mount Tmolus, on the river Pactolus, famous for its golden sands, now became famed among the great cities of Asia. Xenophon regarded it as second only to Babylon in riches. Herodotus observes that it was a place of great resort, and was frequented by all Grecians distinguished for their talents and wisdom.

**Wealth
of
Cræsus.**

Cræsus was renowned throughout the ancient world for his wealth, and his name became proverbial for great riches. His story has furnished a subject for moralists of every subsequent age to illustrate the uncertainty of earthly prosperity and the vicissitudes of human life. Cræsus considered himself the most fortunate of men. When only crown-prince his father had associated him in the government of the kingdom, and while holding this station, he was visited by Solon, the great sage and lawgiver of Athens, and one of the "Seven Wise Men of Greece." Cræsus entertained his distinguished guest with great hospitality in his palace; but the sage viewed the magnificence of the court with calm indifference, which mortified Cræsus. Solon was conducted to the royal treasury to view and admire the riches contained therein. Cræsus then asked him whom he considered the happiest man in the world, expecting to hear himself named. Solon replied: "Tellus, an Athenian, who, under the protection of an excellent form of government, had many virtuous and amiable children. He saw their offspring, and they all survived him. At the close of an honorable and prosperous life, on the field of victory, he was rewarded by a public funeral by the city."

**His
Interview
with
Solon.**

**Solon's
Answers.**

Cræsus, disappointed with this reply, then asked Solon whom he regarded as the next happiest person. The sage mentioned two brothers of Argos, who had won the admiration of their countrymen by their devotion to their mother, and who had been rewarded by the gods with a pleasant and painless death. Cræsus, in astonishment, asked: "Man

of Athens, think you so meanly of my prosperity as to rank me below private persons of low condition?" Solon, not willing either to flatter or disappoint Cræsus, replied: "King of Lydia, the Greeks have no taste for the splendors of royalty. Moreover, the vicissitudes of life suffer us not to be elated by any present good fortune, or to admire that felicity which is liable to change. He, therefore, whom Heaven smiles upon to the last, is, in our estimation, the happy man!" After giving this answer, the Athenian sage took his departure, leaving Cræsus chagrined, but none the wiser. Æsop, the celebrated fabulist, is also said to have visited Cræsus at Sardis, and is said to have observed to Solon: "You see that we must either not come near kings, or say only what is agreeable to them." To which the sage replied: "We should either say what is useful, or say nothing."

Æsop's
Visit.

The vicissitudes of fortune, which Solon desired Cræsus to ponder upon, were soon exemplified in his own case. Cræsus had two sons, one of whom was dumb, but the other, named Atys, was endowed with superior accomplishments. Cræsus is said to have had a vision warning him that this son would die by the point of an iron spear. The frightened father resolved to settle him in marriage and devote him to a peaceful life. He took away his command in the army, and removed every military weapon from those about his person. About this time a certain Adrastus, who had accidentally killed his brother, sought refuge in Sardis, having been banished from home by his father; and, in accordance with ancient pagan custom, sought expiation of a neighboring prince. Belonging to the royal family of Phrygia, he was received in a friendly manner by Cræsus, who allowed him an asylum at his court. Shortly afterward a wild-boar of remarkable size made his appearance near Olympus, in Mysia. The frightened inhabitants requested Cræsus to send his son with hunters and dogs to destroy the beast. The king, who had not forgotten the vision, kept back his son, but offered them a select band of dogs and hunters. The young man, mortified by his father's resolution, remonstrated, until he was permitted to go to the chase, under the protection of Adrastus. They attacked the boar, and the king's son was killed by an accidental thrust from the spear of the Phrygian refugee. The unhappy monarch pardoned Adrastus, thinking that he was the instrument of an inevitable fatality; but the killer, in the deepest anguish for what he had done, retired, in the darkness of night, to the grave of Atys, confessing himself the most miserable of mankind, and there committing suicide. Cræsus mourned for two years the loss of his son, who was his heir to the throne of Lydia.

Singular
Death
of the
Son of
Cræsus.

Alarmed at the rapid growth of the new Medo-Persian Empire, which had recently been founded by Cyrus the Great on the ruins of

War with
Persia.

Reply
of the
Delphic
Oracle.

the great Median power, and seeing that a struggle for the dominion of Asia Minor was inevitable, Cræsus entered into an alliance with Egypt and Babylonia against the new Persian power. Before entering upon the struggle, the King of Lydia, who was very superstitious and would never begin any important undertaking without consulting the ministers of the various deities worshiped in those countries, inquired of various oracles as to the result of his enterprise. But to assure himself of the truth of the answers of the oracles he consulted, he sent messengers to all the most famous oracles of Greece and Egypt, with orders to inquire, every one at his respective oracle, what Cræsus was doing at such a day and such an hour, before agreed upon. The replies are said to have been unsatisfactory to the monarch. But it is said that as soon as the messengers entered the temple of Delphi, the oracle there gave this answer:

“I count the sand; I measure out the sea;
The silent and the dumb are heard by me;
Even now the odors to my sense that rise,
A tortoise boiling with a lamb supplies
Where brass below and brass above it lies.”

Answer,
of
Cræsus.

When Cræsus heard of this reply, he declared that the oracle of Delphi was the only true one; because, on the day mentioned resolving to do what would be difficult to discover or explain, he had cut a lamb and a tortoise in pieces and boiled them together in a covered brass vessel. This story is given us by Herodotus. There is no doubt about Cræsus consulting the oracle, but the marvelous part of the tale was likely an invention of the priests of Delphi to raise the reputation of their oracle.

His
Gift to the
Delphic
Oracle.

Cræsus is represented as being satisfied of the divine character of the responses of the Delphic oracle, and as therefore resolved to make a magnificent gift to the oracle. Collecting three thousand chosen victims, a vast number of couches overlaid with gold and silver, along with goblets of gold and purple vests of immense value, he cast all these into a sacrificial pile and burned them. The melted gold ran into a mass, and he made of this a vast number of large tablets, and likewise a lion; and these and a number of vessels of gold and silver he sent to the Delphic oracle. The Lydians conveying these presents were instructed to inquire whether Cræsus could successfully undertake an expedition against the Persians, and whether he should strengthen himself by forming any new alliances. The response of the oracle was, that if Cræsus made war on the Persians he would ruin a great empire, and that he would do well by making alliances with the most powerful of the Grecian states.

Ambig-
uous
Reply.



CRÆSUS ON THE FUNERAL PYRE

From the Drawing by H. Vogel

The Lydian king, regarding this ambiguous answer as fully satisfactory, was exceedingly elated with the hope of conquering Cyrus the Great. He consulted the Delphic oracle a third time, wishing to know if his power would be permanent. He obtained the following reply:

**Cræsus
Satisfied**

“When o’er the Medes a mule shall sit on high,
O’er pebbly Hermus, then soft Lydian fly;
Fly with all haste; for safety scorn thy fame,
Nor scruple to deserve a coward’s name.”

**The
Oracle’s
Further
Reply.**

Fully satisfied with this new answer, Cræsus advanced against Cyrus, crossing the Halys and marching through Cappadocia into Syria, and laying waste the country as he advanced. After some minor engagements, Cræsus was decisively defeated in the great battle of Thymbra, in which the army of Cræsus is said to have amounted to four hundred thousand men, and that of Cyrus to one hundred and ninety-six thousand. This is the first pitched battle of which the ancient writers give us any details. The mercenaries in the Lydian army dispersed, returning to their respective homes. Cræsus, with the remainder, retreated to Sardis, whither he was pursued by the triumphant Persians, who gained a second great victory, this time before the walls of the Lydian capital itself. The hopes of Cræsus now completely vanished, and his capital was taken by storm, B. C. 546.

**Battle of
Thymbra.**

**Defeat of
Cræsus
at Sardis.**

Cræsus was taken prisoner by his conqueror, who condemned him to be burned alive. After the captive monarch had been led to execution on the funeral pile, and as the torch was about to be applied, Cræsus remembered the admonitions given him by the sage of Athens. Struck with the truth of Solon’s words, and overwhelmed with grief and despair, the unhappy monarch exclaimed: “Solon! Solon! Solon!” Cyrus, who was present at the scene, demanded the reason for this exclamation, and the entire story was related to him. Greatly affected by the wisdom of Solon’s words, and pondering on the vicissitudes of human affairs, the victorious Persian king was moved to compassion for his unfortunate captive, and therefore ordered the fire to be extinguished and Cræsus to be given his liberty.

**Captivity
of
Cræsus.**

**His
Release.**

Upon being restored to freedom, Cræsus at once sent to Delphi the fetters by which he had been confined, with the design of thus reproaching the oracle for deceiving him with false promises of victory for his arms. The Delphian priests explained the story of the mule as designating Cyrus, who had a double nationality, being born both a Persian and a Mede. It was explained that the great empire of which Cræsus was informed that he would ruin if he made war on Persia was his own, as that empire had been great, but was now ruined;

**Expia-
tion of the
Delphic
Priests.**

but Cræsus was not comforted by this explanation of the Delphian priests.

Lydia, a
Persian
Province.

In consequence of the overthrow of Cræsus, Lydia ceased to be an independent nation, and became a province of the great Medo-Persian Empire; and Sardis, the Lydian capital, became one of the chief cities of that vast empire. Cyrus ever afterward treated Cræsus as a friend, and Xenophon tells us that he took him along with him wherever he went.

KINGS OF LYDIA.

DYNASTIES.	KINGS.	TIME OF REIGNS, ETC.	
Atyadæ	Manes	}	Known Kings Before B. C. 1229, Accord- ing to Herodotus.
	Atys		
	Lydus		
	Meles		
Heraclidæ .....	.....	From B. C. 1229 to B. C. 724 or 698.	
	Adyattes I.	}	Last Six Heraclide Kings, According to Xanthus and Nicolas of Damascus.
	Ardys		
	Adyattes II.		
	Meles		
	Myrsus		
	Candaules		
	TIME ACCORDING TO		
		HERODOTUS.	EUSEBIUS.
Mermnadæ	Gyges	B. C. 724-686.	B. C. 698-662.
	Ardys	" 686-637.	" 662-624.
	Sadyattes	" 637-625.	" 624-609.
	Alyattes	" 625-568.	" 609-560.
	Cræsus	" 568-554.	" 560-546.

CHAPTER VI.

REPUBLIC OF CARTHAGE.

SECTION I.—GEOGRAPHY OF NORTHERN AFRICA.

ALTHOUGH Africa was circumnavigated in very early times, the interior is not yet fully explored; and the southern part, because of the difficulty of navigation in the ocean, was neglected until all knowledge of its discovery had been forgotten. But the northern coast bordering on the Mediterranean became lined with Greek and Phœnician colonies. This vast region was naturally divided into three strips, differing in width, almost parallel with the sea-line—1, the maritime country, which consisted mainly of very fertile tracts, whence it was called Inhabited Africa, is now styled Barbary; 2, a rugged mountain district, whose loftiest peaks form the chain of Mount Atlas, in which abound wild horses and palm-groves, whence the ancients called it the land of lions, and the moderns Beled el Gerid, or the Land of Dates, while the Romans generally called it Gætulia; 3, a vast sandy desert, called Sahara by the Arabs.

Northern
Africa.

Several small rivers flow north into the Mediterranean from the chain of Mount Atlas, but there are no important streams on the south side of these mountains, and there is no great river in the interior north of the distant Niger, of which the ancients knew very little or nothing; and nothing was actually known of its real course until the present century, when the Lander brothers first explored it along its entire course.

Rivers.

The Mediterranean coast of Africa west of Egypt embraced six political divisions. Of these, Marmarica, the most eastern division, bordering on Egypt, was a sandy tract occupied by nomad tribes. Cyrenaica, west of Marmarica, was a fertile district planted with Greek colonies, extending to the greater Syrtis, and its chief cities were Cyréné and Barca. Both Marmarica and Cyrenaica embrace the territory of the modern Barca. Regio Syrtica, the modern Beylik of Tripoli, was a sandy region subject to the Carthaginians, but principally occupied by nomad hordes. The domestic territory of Carthage

Political
Divisions.

embraced that of the modern Beylik of Tunis. West of this section was a very fruitful country subject to Carthage, the northern part being called Byzacéna, and the southern Zeugitána. Numidia embraced the eastern part of the territory of the present Algeria. Mauritania comprised the middle and western portion of the present Algeria and the northern part of the domain included in the present Empire of Morocco. Numidia and Mauritania were both occupied by nomad hordes, the ancestors of the present Moors and Berbers; but both these countries had some Carthaginian colonies along the coasts.

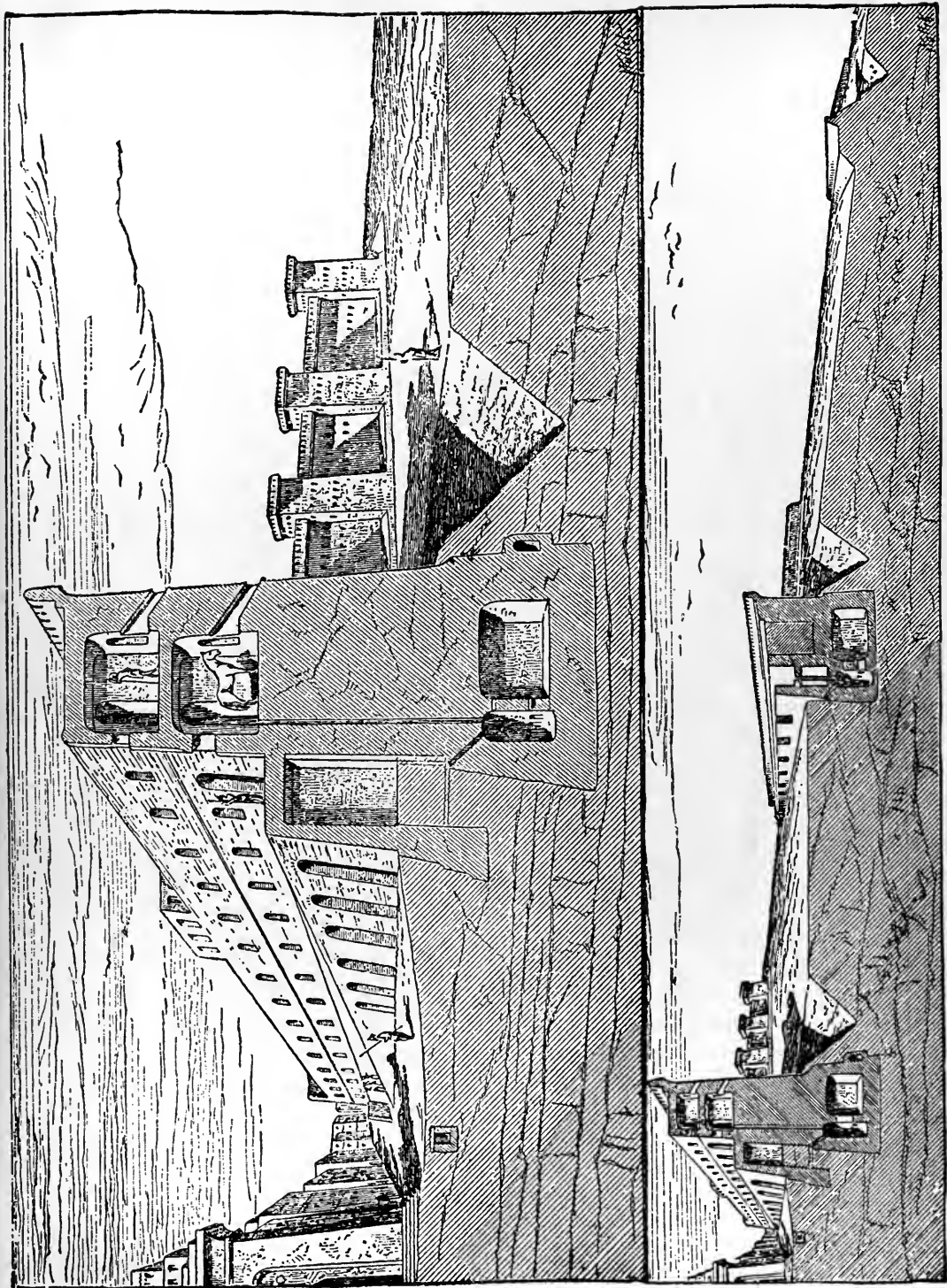
Carthage. The mighty city of Carthage—for a long time the mistress of the Mediterranean—was built on a peninsula in the interior of a large bay, now known as the Gulf of Tunis, formed by the projection of the Hermæan promontory (now Cape Bon) on the east, and the promontory of Apollo (now Cape Zebid) on the west. The peninsula was about midway between Utica and Tunis, both these cities being visible from the walls of Carthage; Utica being about nine miles distant, and Tunis only six miles. This peninsula was connected with the mainland by an isthmus with an average of about three miles in length; and on the seaside was a narrow neck of land projecting westward, forming a double harbor, and serving as a mole or breakwater to protect the shipping. Towards the sea the city was fortified only by a single wall; but the isthmus was guarded by the citadel Byrsa, and by a triple wall eighty feet high and about thirty feet wide.

Territory of Carthage. The African territory of Carthage extended westward along the coast of the Pillars of Hercules (now Straits of Gibraltar); eastward to the altars of Philæni, which marked the frontier between the territories of Cyréné and Carthage; and southward to the Tritonian lake, but many of the nomad tribes beyond these limits were nominally subject to the great commercial republic.

Provinces of Carthage. The fertile provinces of Carthage were occupied by a people who tilled the soil, and extended in a direct line from Cape Bon to the most eastern angle of the Triton lake, a distance of almost two hundred geographical miles, with an average breadth of one hundred and fifty miles.

Foreign Possessions. The foreign possessions of Carthage embraced the Balearic Isles, Corsica, Sardinia and the smaller islands in the Mediterranean, the southern portions of Sicily and Spain, some settlements on the western coast of Africa, and the Fortunate Isles in the Atlantic, supposed to be the Canaries and the fertile Madeira.

Dominions of Carthage. Thus, while Carthage ruled directly the region embraced in the modern Tunis and Tripoli, she held as tributary the region comprised in the present Algeria and Morocco, thus ruling directly or indirectly the whole of what is included in the modern Barbary states.



CARTHAGINIAN FORTIFICATIONS

SECTION II.—GROWTH AND INSTITUTIONS OF CARTHAGE.

WHEN Queen Dido and the aristocratic party fled from Tyre to escape the tyranny of the queen's brother Pygmalion, they sailed for the coast of Northern Africa, in the modern Beylik of Tunis, upon which several flourishing Phœnician colonies had already been established, such as Utica, Hadrumetum, Leptis and others. The Tyrian fugitives under Dido selected as the site for the new colony the head of a peninsula projecting eastward into the Gulf of Tunis, on the tenth meridian of longitude, and joined with the mainland by an isthmus three miles wide. Here were several excellent land-locked harbors, a position easily defended, and a fairly fertile soil. The settlement was made with the good will of the natives, who understood the benefits of commerce, and willingly gave the new colonies a part of the soil at a certain specified rent. Thus Carthage was founded B. C. 869.

Queen
Dido and
the
Founding
of
Carthage.

The growth of Carthage was slow, but gradually it grew into importance; and within one or two centuries from the date of her foundation Carthage had become a considerable power, far outstripping all the other Phœnician colonies in that region and had acquired a rich and extensive dominion. The native tribes in the vicinity of the new city, who had originally been nomads, were induced to adopt agricultural pursuits. Carthaginian colonies were thickly planted among them, intermarriages between the colonists and the natives were encouraged, and a mixed population arose in the fertile tract south and south-west of Carthage, known as Liby-Phœnices, and these adopted the language and habits of the settlers and became faithful and attached subjects. Beyond this occupied territory Carthaginian influence was extended over numerous pure African tribes, most of which were nomads, while a few were agricultural. The tribes were held in loose and nominal subjection, as are the Arab tribes of modern Algeria by the French; but they were still considered Carthaginian subjects, and doubtless contributed to the resources of Carthage. The proper territory of Carthage was regarded as extending southward to Lake Triton, and westward to the river Tusca, which separated Zeugitána from Numidia, thus almost corresponding to the modern Beylik of Tunis. From this compact and valuable territory the Carthaginians proceeded to extend their supremacy or influence over all Northern Africa from the Cyrenaica (the modern Barca) on the east to the Atlantic on the west; and their authority came to be gradually acknowledged by all the coast tribes between the Tusca and the Pillars of Hercules, and also by the numerous nomad races between Lake Tri-

Growth of
Carthage.

ton and Cyrenaica. In the former region numerous Carthaginian settlements were made, while Carthage claimed and exercised the right to march troops along the shore. From the latter tract only commercial advantages were obtained, but these were very important.

Her
Con-
quests in
Northern
Africa.

We have already observed that the Phœnicians had established numerous settlements on the northern coast of Africa long before the founding of Carthage, but Carthage soon eclipsed all these in power and importance. Utica, Hadrumetum, Leptis Magna and other cities were at first independent Phœnician colonies, as free of the authority of Carthage as she was of their dominion. But by degrees Carthage extended her sway over these cities. Yet to the very last Utica and several others of these Phœnician communities maintained a certain degree of independence, being only members of a confederacy under the leadership of Carthage. These confederates of Carthage were unable to resist her, or to exercise much check upon her policy, but she was not absolute mistress upon all places within her territory.

Conquest
of
Sardinia,
Corsica,
Malta,
Balearic
Isles,
Madeiras
and
Canaries.

Carthage even extended her dominion beyond the limits of Northern Africa. She established her influence in the West of Sicily at an early date, and superseded the more ancient influence of Phœnicia in that island. The Carthaginians conquered Sardinia near the end of the sixth century before Christ, after long and sanguinary wars. They had already occupied the Balearic Isles—Majorca, Minorca and Ivica. They subsequently made settlements in Corsica and in Spain, and subjugated the smaller islands of Malta, Gaulos (now Gozo) and Cercina in the Mediterranean, and those of Madeira and the Canaries in the Atlantic. By the end of the sixth century before Christ, Carthage had extended her power from the Greater Syrtis on the east to the Fortunate Isles (the Canaries) on the coast, and from Corsica on the north to the Atlas mountain chain on the south.

Foreign
Mercena-
ries.

The great commercial city effected her extensive conquests by the employment of foreign mercenaries. Besides the disciplined force which Carthage obtained from her own native citizens and from the mixed race of Liby-Phœnices, and besides the irregular troops which she drew from her other subjects, she employed large bodies of hired troops, derived partly from the independent African nations, such as the Numidians and the Mauritanians, and partly from the warlike European races brought into contact with her by her foreign trade, such as the Iberians of Spain, the Gauls of Gaul (now France), and the Ligurians of Northern Italy. We have evidence that this practice existed as early as the year B. C. 480, and there are abundant reasons for believing that it began at a considerably earlier period.

Naval
Power.

The naval power of Carthage must have dated from the very founding of the city. As the sea in ancient times swarmed with pirates, an

extensive commerce required the possession of a powerful navy to protect it.

For several centuries Carthage must have been undisputed mistress of the Western Mediterranean. The officers and sailors in her fleets were mainly native Carthaginians, while the rowers were principally slaves, bred or bought by the state for the purpose.

Naval Supremacy.

Carthage was an aristocratic republic, and its constitution vested the political power in a privileged class. The native element, located at Carthage, or in its immediate vicinity, were the ruling element, and virtually governed all the rest of the Carthaginian dominion. This native element itself was divided by class distinctions, according to wealth. The two *Suffetes*, who stood at the head of the state, were chosen only from certain families, but all native Carthaginians were eligible to all other offices. Still, as no office was salaried, the poor man could not afford to serve the state in any civil or political capacity, and thus the offices virtually fell into the hands of the rich. Public opinion was likewise strongly on the side of wealth. Candidates for office were expected to expend large sums of money in treating on the most extensive scale, if not in actual bribery. Thus office and political power practically became the heritage of a circle of wealthy families.

Aristocratic Rule.

At the head of the state were two *Suffetes*, or Judges, who, in early times, were Captains-general, as well as civil chief magistrates, but whose offices by degrees came to be regarded as only civil and not military. These *Suffetes* were chosen by the citizens from certain wealthy families, perhaps for life. Next to these magistrates was the *Council*, consisting of several hundred men, and from this body almost all the officers of the government were appointed, either directly or indirectly—as the *Senate of One Hundred*, a select committee of the Council, which directed all its proceedings; and the *Pentarchies*, commissions of five members each, which managed the different departments of state and filled vacancies in the Senate. The Council of One Hundred Judges (or with the two *Suffetes* and the two High Priests, 104), a high court of judicature chosen by the people, was the most popular element in the constitution of Carthage; but the members of the court were virtually selected from the upper classes, and their power was rather employed to check the excessive ambition of individual members of the aristocracy than to enlarge the civil rights or improve the social condition of the masses. The people were contented, however, as they elected the *Suffetes* under certain limitations, and usually, freely. The people may have filled vacancies in the Great Council; and when the *Suffetes* and the Council disagreed on public measures the people discussed and took action, and their decision was final. Questions of peace or war were frequently brought before them, though

Government.

Suffetes.

Council.

**Senate.
Pentarchies.**

Aristocratic System.

not necessarily so. The aristocratical features of the constitution were upheld by the weight of popular sentiment, which favored the vesting of political power in the hands of the rich. The openings which trade gave to enterprise enabled any one to become rich, and abject poverty was scarcely known, because as soon as it made an appearance it was relieved by the planting of colonies and the allotment of waste lands to all such as applied for them.

Revenue. It was necessary for Carthage to have a large and secure revenue, since her power mainly depended upon her maintenance of vast armies of foreign mercenaries. This revenue was partly drawn from state property, especially rich mines in Spain and elsewhere; partly from the tribute which was paid by the confederated cities, such as Utica, Hadrumetum and others, as well as by the Liby-Phœnices, the dependent African nomads, and the provinces, such as Sardinia, Sicily, etc.; and partly from customs rigorously exacted from all the Carthaginian dominions. The tribute was the most elastic of all these sources of revenue, which was increased or diminished as the demands of the state required, and is reputed to have sometimes amounted to fifty per cent. on the income of those subject to it.

Banking. A curious kind of banking was established at Carthage. Pieces of a compound metal, the secret of whose composition was strictly preserved, so as to prevent forgery, were sewed up in leather coverings and marked with a government seal declaring the nominal value. This money was only current in Carthage itself.

Religion. The religion of Carthage was that of her mother Tyre, and was therefore polluted by obscene rites and sanguinary human sacrifices. But the Carthaginians also introduced foreign gods into their pantheon, as they adopted the worship of Ceres from the Sicilians, and sent ambassadors to Greece to consult the oracle of Delphi. There does seem to have been a distinct priestly caste, or even order, in Carthage, the sacerdotal functions being exercised by the magistrates. Diodorus informs us that in the temple of Saturn at Carthage the brazen image of the god stood with outstretched hands to receive the bodies of children offered to it. Mothers brought their infants in their arms; and as any indications of reluctance would have rendered the sacrifice unacceptable to the image, they caressed them to keep them quiet until the moment when they were handed over to the image, which was contrived so as to consign whatever it received to a fiery furnace beneath it. Inscriptions have been discovered at Carthage recording the offering of such sacrifices. They continued after the Roman conquest of Carthage, until the Roman Proconsul Tiberius suppressed these bloody rites by hanging the priests who conducted them on the trees of their own sacred grove. Thenceforth the public exhibitions of the sacrifice

Horrible
Sacrifices
of
Infants.

ceased, but they continued in secret to the time of Tertullian, in the third century of the Christian era. In the history of Phœnicia we have given accounts of these sacrifices.

SECTION III.—CARTHAGINIAN COMMERCE.

THE commerce of Carthage extended in the north as far as Cornwall in Britain and the Scilly Isles, in the east to Phœnicia, in the west to Madeira and the Canaries, in the south by sea to the coast of Guinea, and by caravans across the Great Desert to Fezzan and to Central Africa. Carthage obtained the commodities that she needed mainly by trade, exchanging for them her own manufactures, such as textile fabrics, hardware, pottery, personal ornaments, harness for horses, tools, etc. But it was likewise to a great extent a carrying trade, by which Carthage enabled the nations of Western Europe, Western Asia and Central Africa respectively to obtain each other's products. Carthaginian commerce was partly a sea and partly a land traffic. By sea this commerce was mainly with her mother Tyre, with her own colonies, with the nations along the Western Mediterranean, with the tribes along the Atlantic coast of Africa from the Pillars of Hercules to the coast of Guinea, and with the savage Britons of Cornwall and the Scilly Isles. But while Carthaginian merchants scoured the sea in every direction in their trading ships, caravans directed by Carthaginian enterprise crossed the Great Desert and brought to Carthage from Central Africa the products of those remote regions, such as gold-dust and negro slaves, while from the districts north of the desert were obtained dates and salt. Upper Egypt, Cyréné, the oases of the Sahara, Fezzan, and probably Ethiopia and Bornou carried on this traffic with the famous commercial republic.

Extent
of
Cartha-
ginian
Com-
merce.

The principal commerce of the Carthaginians in the Western Mediterranean was with the Greek colonies in Sicily and Southern Italy, from which they obtained wine and oil in exchange for negro slaves, precious stones and gold, procured from the interior of Africa, and also for cotton cloths manufactured at Carthage and in the island of Malta. From Corsica they procured honey, wax and slaves; from Sardinia, corn; from the Balearic Isles, the best breed of mules; from the Lipari Isles, resin, sulphur and pumice-stone; from Southern Spain, the precious metals. Beyond the Pillars of Hercules the Carthaginians superseded the Phœnicians in the tin trade with the British Isles and the amber traffic with the nations along the Baltic. On the western coast of Africa, Carthaginian colonies lined the shores of the present Morocco and Fez, but their chief mart in this region was the island

Nearby-
Com-
merce.

Cerne. of Cerne, now Suána, in the Atlantic Ocean, which was the great depot of merchandise, and from which goods were transported in light barks to the opposite coast, where they were bartered with the natives. The

Commodities. Carthaginians exported trinkets, saddlery, cotton webs, linen, pottery and arms; receiving in exchange undressed hides and elephants' teeth. Besides this trade there was a very lucrative fishery; the tunny fish (*thynnus scomber*), still abundant on the north-western coast of Africa, being regarded as a great luxury by the Carthaginians.

SECTION IV.—CARTHAGE'S WARS WITH GREEK COLONIES.

War with Cyrene. CYRÊNÉ, the Greek colony which had attained great commercial prosperity, regarded the Carthaginians with jealousy, and war soon broke out between the rival commercial cities.

Mago Family. While the great Medo-Persian Empire was making itself master of the East, the Republic of Carthage was fast becoming supreme in the West, under the family of Mágo—a family which possessed the chief power for more than a century. But just as they were rising into importance they had to meet a powerful enemy in the Western Mediterranean, whose recognized skill and valor threatened a dangerous rivalry.

War with Phocæa. The enterprising inhabitants of Phocæa, a great maritime city of Ionia, in Grecian Asia Minor, unable to resist the conquering Persians, abandoned their country and settled in the island of Corsica, a portion of which was already occupied by the Carthaginians. The Carthaginians and Tyrrhenians, or Tuscans, of Italy, jealous of the rivalry of the Phocæans, entered into an alliance to exterminate them, and sent a fleet of one hundred and twenty sail to drive them from Corsica; but this allied fleet was defeated by a Phocæan fleet half as large, after which, however, they abandoned Corsica for the southern shores of Gaul, where they founded the city of Massilia, now Marseilles.

Alliance with Rome. In B. C. 508, just after Rome had become a republic by the expulsion of Tarquin the Proud, a commercial treaty was concluded between the republics of Rome and Carthage, from the terms of which it is shown that Carthage was already mistress of the Western Mediterranean, being supreme on the northern coast of Africa and the island of Sardinia, and also holding possession of the Balearic Isles and a large part of Sicily and Spain.

First War in Sicily. Carthage, jealous of Grecian valor and enterprise, and alarmed at the rapidly-increasing wealth and power of the Greek colonies in Sicily and Southern Italy, entered into an alliance with Xerxes the Great,

King of Persia, when that famous monarch led his gigantic expedition into Greece, and agreed to assail the Grecian colonies while he waged war with Greece itself. Accordingly a Carthaginian armament was prepared, consisting of two thousand ships of war, three thousand transports and vessels of burden, and an army of three hundred thousand men; the command of the entire expedition being assigned to Hamilcar, the head of the celebrated family of Mago. This vast host consisted mainly of African mercenaries, and was composed of light troops, wholly undisciplined. This immense expedition landed in Sicily at Panormus (now Palermo); and, after a short rest, Hamilcar advanced and besieged Himéra. The governor of the city, Théron, made a heroic defense, and sorely pressed by famine and the overwhelming force of the besiegers, urgently requested aid from Syracuse.

Thereupon Gelo, King of Syracuse, led a force of five thousand horse and fifteen thousand foot against the Carthaginians. On the way he captured a messenger from the Selinuntines to Hamilcar, promising on a certain day to join the Carthaginians with the auxiliary force of cavalry that he had requested. Hamilcar had offered large bribes to win over some of the Greek colonies in Sicily to the side of the Carthaginians; but the Selinuntines, the old foes of the Syracusans, alone agreed to aid him. Gelo sent the letter to Hamilcar; and having taken steps to intercept the treacherous Selinuntines, he sent a select body of his own troops to the Carthaginian camp in their stead at the stated time. The Syracusans being admitted without being suspected, suddenly galloped to Hamilcar's tent, killed the general and his principal officers, and set fire to the Carthaginian fleet in the harbor. The blaze of the burning ships, the cries of Hamilcar's servants, and the triumphant shout of the Syracusans, threw the entire Carthaginian army into confusion, in the midst of which it was attacked by Gelo with the remainder of his forces. Having lost their leaders, the Carthaginians could make no successful resistance, and lost more than half their number in the field; while the remainder, without arms or provisions, sought refuge in the interior of the island, where most of them perished. This great victory of the Greek race in Sicily was won on the same day that the Greeks in the mother country resisted the Persian hosts at Thermopylæ and defeated the Persian fleet at Artimisiu—three of the grandest triumphs won in the gigantic struggle for Hellenic freedom, B. C. 480. The miserable remnant of the mighty Carthaginian hosts under Gisgon, Hamilcar's son, was obliged to surrender at discretion.

Cartha-
ginian
Defeat by
Gelo,
King of
Syracuse.

For the next seventy years Carthage made no further effort to conquer Sicily from the Greeks, but greatly extended her power over the

Con-
quests in
North
Africa.

native tribes of Northern Africa, and made important conquests from the Cyrenians.

War with
Syracuse.

After an Athenian fleet had been destroyed in an attack upon Syracuse, B. C. 416, the Carthaginians again had their attention directed to Sicily by an embassy from the city of Segesta, asking their protection against the Syracusans, whose anger it had incurred by its alliance with the Athenians.

Cartha-
ginian
Con-
quests in
Sicily.

The Carthaginians readily seized the pretext afforded them by the Segestan embassy, and sent another expedition against Sicily under the command of Hannibal, the son of Gisgon. This invasion was successful. Selinuntum and Himéra were taken by storm, and their inhabitants were massacred. The Silician Greeks requested a truce, which was granted them on conditions exceedingly favorable to the Carthaginians.

Capture
of Agri-
gentum
and Gela.

Elated with this success the Carthaginians now aimed at the complete conquest of Sicily. Inules, the son of Hanno and Hannibal, at the head of a large armament, besieged Agrigentum, the second city of the island. The siege lasted eight months, during which the besiegers suffered severely from pestilence, and the garrison from famine. The Agrigentines finally sallied from the city, forced their way through the Carthaginian lines by night, and retreated to Gela, leaving the aged, the sick and the wounded to the mercy of the Carthaginians. Himilco, who had succeeded to the chief command of the Carthaginians on the death of his father Hannibal, ordered the massacre of these helpless victims. Gela soon shared the fate of Agrigentum; and Dionysius I., King of Syracuse, who had assumed the command of the confederated Sicilians, negotiated for peace; whereupon a treaty was concluded, which neither party sincerely desired to observe any longer than would be necessary to prepare for a more decisive struggle, B. C. 405. As soon as the Carthaginians had retired, Dionysius I. sent deputies to all the Greek states of Sicily, requesting them to make a simultaneous attempt to drive the Carthaginians from the island, and secure their independence from any danger in the future. He succeeded in his plans. The Carthaginian merchants who had settled in the chief towns, on the faith of the late treaty of peace, were treacherously massacred; while Dionysius, at the head of a formidable army, took several important Carthaginian fortresses, B. C. 397.

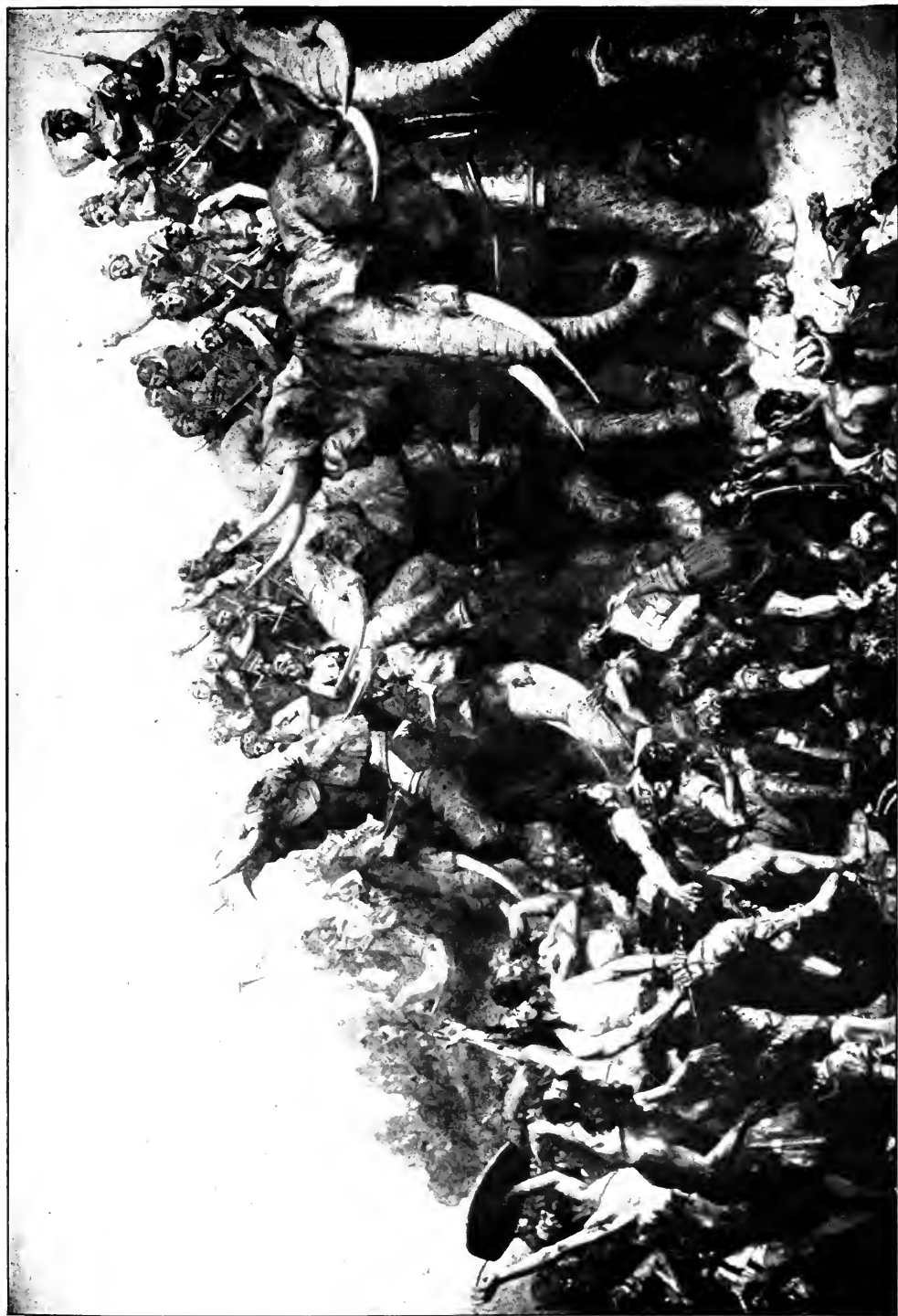
Insincere
Peace.

Greek
Treach-
ery.

Siege of
Syracuse.

Cartha-
ginian
Surren-
der.

Carthage sent a gigantic force to punish this treachery, and Himilco advanced against Syracuse and besieged the city, but a violent plague carried off a large part of the Carthaginian army; while Dionysius sallied from the city with all his forces, and assailed the camp of the besiegers with such success that Himilco found himself obliged to surrender on terms sparing the lives of himself and his Cartha-



HAMILCAR PUNISHING THE INSURGENT MERCENARIES

From the Painting by G. Surand

ginians, but abandoning all his auxiliaries to the vengeance of the Syracusans.

The Carthaginians sent another armament under Mágo, a nobleman of high rank, to repair their losses in Sicily, but these forces were routed with terrible slaughter, Mágo himself being slain. His son, the younger Mágo, being reinforced from Africa, won a great victory over the Syracusans; and Dionysius was obliged to sue for peace, which was concluded on terms honorable to both parties.

After this war in Sicily, a frightful plague carried off multitudes of the inhabitants of Carthage, B. C. 347. Immediately after this, insurrections broke out in the African provinces of Carthage and in the Carthaginian colonies of Sicily and Sardinia; but the Carthaginian Senate, by a policy of firmness, tempered by conciliation, overcame these dangers, and the state recovered its former vigor and prosperity.

Meanwhile Syracuse was torn by domestic troubles following the death of Dionysius I., who, though called a tyrant by the Greek historians, was a wise and prudent monarch. Says Scipio Africanus: "No one ever concerted his schemes with more wisdom or executed them with more energy than the elder Dionysius." His son and successor, Dionysius II., was a profligate sovereign, whose excesses were a cause of tumult and distraction to the state. The Carthaginians took advantage of the internal dissensions in Syracuse with great eagerness to execute their favorite design of conquering Sicily; and a large armament was equipped for the purpose and placed under the chief command of Mágo, B. C. 346.

In his first attack Mágo made himself master of the harbor of Syracuse. The Syracusans, destitute of money, solicited the aid of the Corinthians, and Timóleon, one of the greatest generals and purest patriots of antiquity, was sent to their aid. A large portion of the Carthaginian army had been levied in the Greek colonies. Timóleon, appealing to their patriotism, addressed letters to the leaders of these mercenaries, remonstrating with them on the disgrace of bearing arms against their kindred. Hearing of these intrigues of Timóleon, and thus distrusting his Greek mercenaries, Mágo returned to Carthage. The Carthaginians were aroused to the highest pitch of indignation at the unexpected termination of the campaign, and Mágo committed suicide to escape their wrath. New forces were raised to retrieve their losses in Sicily. Hannibal and Hamilcar were appointed to the command, and were entrusted with an army of seventy thousand men, and a fleet of two hundred war-galleys and a thousand ships of burden. Timóleon hastened to meet the invaders, though his forces scarcely numbered seven thousand men. He unexpectedly attacked the Carthaginian army on its march, near the river Crínísus, and the Cartha-

Cartha-
ginian
Defeat
and
Victory.

Peace.

Plague at
Carthage.

Revolts.

Dissen-
sions in
Syracuse.

War with
Syracuse.

Mago's
Invasion
of Sicily.

Return to
Carthage.

**Cartha-
ginian
Defeats in
Sicily.**

ginians, completely surprised, were routed in confusion. The Syracusans took one town after another, until finally the Carthaginian Senate was obliged to solicit peace and to accept the terms dictated by the triumphant Syracusans.

**Hanno's
Plot in
Carthage.**

While Carthage was thus unsuccessful abroad her liberties were menaced with destruction. Hanno, one of the chief men of the state, determined to make himself master of his country by poisoning the leading men of the Senate at a banquet. This nefarious plot was foiled by its timely discovery, and the chagrined traitor determined to openly rebel. Arming his slaves, twenty thousand in number, Hanno took the field, inviting the native African tribes to join his standard, but this appeal was disregarded. Before Hanno could collect fresh forces, he was surrounded by an army hastily gathered, his followers were routed, and Hanno himself was made prisoner. He was put to death with the most cruel tortures, and, in accordance with the barbarous custom of Carthage, his children and nearest relatives shared his fate.

**His
Defeat
and
Death.**

**Intrigues
of
Agathocles in
Syracuse.**

Fresh dissensions in Syracuse gave the Carthaginians a new pretext for interfering in Sicilian affairs. Agathocles, an intriguing demagogue of low extraction, had acquired great influence among his countrymen, and, finally, by the secret aid of the Carthaginians, became master of the state. But he displayed so little gratitude that he announced his intention to drive the Carthaginians from the island. The Carthaginian Senate at once sent Hamilcar with a formidable army against Agathocles, who was utterly defeated and forced to shut himself up within the walls of Syracuse. The city was soon besieged, but Agathocles assembled the Syracusans and declared that he would save them from all dangers if an army and a small sum of money were placed at his disposal, saying that his plan would completely fail if he disclosed its nature. Thereupon an army of liberated slaves was hastily levied, the sum of fifty talents was intrusted to his discretion, and a fleet was raised secretly. When all was ready Agathocles declared his design of transporting his forces into Africa, and alarming the Carthaginians into the evacuation of Sicily.

**His
Defeat.**

**Siege of
Syracuse.**

**Invasion
of Africa
by
Agathocles.**

Eluding the vigilance of the blockading squadron, Agathocles safely arrived in Africa before the Carthaginians were aware of his designs, B. C. 309. He cut off all opportunity of retreat by burning his transports, for the purpose of inspiring his soldiers with a resolution to conquer or die. He then boldly advanced, stormed Tunis and several other cities, dividing their plunder among his soldiers, and instigated the native African princes to revolt against Carthage. Hanno and Bomilcar were sent to check the progress of this bold invader, with forces four times the size of the Sicilian army; but they were decisively

defeated by Agathocles, who followed up his success by storming the Carthaginian camp, where he found heaps of fetters and chains, which the Carthaginians, in proud confidence of victory, had prepared for the Sicilian invaders.

His
Victories.

This unexpected defeat produced dreadful consternation at Carthage. Hamilcar, who was prosecuting the siege of Syracuse with vigor, was surprised by the unexpected order to return home to defend his own country. He raised the siege and sent five thousand of his best troops, and, after supplying their place with fresh mercenaries, he again invaded the territories of Syracuse, but was unexpectedly attacked, defeated and slain.

Siege of
Syracuse
Raised.

Hamil-
car's
Defeat
and
Death.

Ophellas, King of Cyrêné, had joined Agathocles with all his forces; but the King of Syracuse, jealous of his influence, caused him to be privately poisoned. Having thus rid himself of his rival, Agathocles thought he could safely return to Sicily and leave his army in Africa under the command of his son. But in his absence all the results of his former victory were lost; as the army threw off all restraint and discipline, while the Greeks, indignant at the murder of Ophellas, withheld their contingents, and the African princes returned to their allegiance to Carthage. Hearing of these disorders, Agathocles hastened to remedy them, but utterly failed and fled back to Sicily, leaving both his sons and his soldiers to their fate. Indignant at this desertion, the Syracusan army surrendered to the Carthaginians; and Agathocles soon afterward died either from grief or poison.

Ophellas
Poisoned.

Syracu-
san
Disasters.

After the death of Agathocles the Carthaginians renewed their intrigues in Sicily and soon gained a controlling influence in the island. The Greek colonies, in alarm, solicited the aid of Pyrrhus, King of Epirus, who had married a daughter of Agathocles, and who was then in Italy defending the colonies of Magna Græcia against the Romans (B. C. 277). Pyrrhus took every Carthaginian town in Sicily, except Lilybæum, but soon returned to Italy; and the fruits of his victories were lost, notwithstanding the efforts of Hiero, King of Syracuse.

Victories
of
Pyrrhus
in Sicily
over the
Cartha-
ginians.

The result of the wars in Sicily was not encouraging to the Carthaginians. Carthage had only succeeded in keeping possession of one third of the island at the cost of several hundred thousand lives, of large fleets, and of a vast treasure; but she had not advanced her possessions a single mile. Her armies had been generally beaten, when they encountered their foes on equal terms. The Carthaginian generals were usually inferior to those of the Greeks. Carthage had also discovered that descents could be made upon her own shores, and that her African subjects could not always be relied upon. Yet she did not abandon her purpose. After the death of Agathocles the power of the Greeks in Sicily rapidly declined.

Results
of these
Wars.

SECTION V.—CARTHAGE'S STRUGGLE WITH ROME.

The
Punic
Wars.

CARTHAGE was now about to enter a struggle with a new enemy—Rome. This gigantic struggle embraced three long wars covering more than a century, and included the three *Punic Wars*, the details of which will be related in the history of Rome. Pyrrhus, upon leaving Sicily, exclaimed to his attendants: "What a fine field of battle we are leaving to the Carthaginians and the Romans!" His prediction was soon fulfilled. A body of mercenaries called Mamertines, in the pay of Agathocles, after the death of that king, treacherously seized the city of Messina and massacred all the inhabitants. Hiero, King of Syracuse, took the field against the Mamertines and defeated them in battle. Half the Mamertines invoked the aid of the Carthaginians and gave the citadel in their possession; while the other half sought the protection of Rome. The Romans granted the aid required, invaded Sicily, took Messina by siege and routed the Carthaginians with terrible slaughter. This was the beginning of the *First Punic War*, which lasted twenty-three years (B. C. 264–241), the details of which will be found in our account of Roman history. In this war Carthage lost Sicily and her supremacy in the Western Mediterranean, and in consequence all her other insular possessions. The mercenaries mutinied and besieged Tunis. They then marched against Utica, while the light African cavalry, that had also mutinied, ravaged the country to the very gates of Carthage. The mutineers were only subdued after they had reduced the fairest provinces of the republic to a desert waste. The mercenaries in Sardinia had likewise revolted; and the Romans, in violation of the late peace, seized the island, and Carthage was not in a position to resent this injury.

Mamer-
tines
Defeated
by Hiero,
King of
Syracuse.

First
Punic
War.

Its
Result.

Hamilcar
Barca
and
Hannibal.

Hamilcar Barca, grieved at the evident decline of his country, formed a plan to elevate it again to an equality with its insolent rival by completely conquering the Spanish peninsula. His son Hannibal, then only a boy of nine years, earnestly requested permission to accompany his father on this expedition; but before granting the request, Hamilcar led the boy to the altar and made him swear eternal enmity to Rome.

Hamil-
car's
Con-
quests
in Spain.

For nine years Hamilcar commanded the Carthaginian forces in Spain, and conquered the whole peninsula by force or negotiation. He used the treasures he acquired to strengthen his family's influence in the state, depending mainly on the democracy for support against his powerful rival, Hanno, who had the chief influence among the aristocracy.

Hasdrubal, Hamilcar's son-in-law, inherited his power and his projects. It is thought that he designed founding an independent king-

dom in Spain after failing to make himself absolute in Carthage. He founded a magnificent new capital in that country, naming it Carthago Nova (New Carthage)—now called Carthagera—in a region where the richest silver-mines were opened; and large bribes were sent to Carthage to allay jealousy or stifle inquiry. He exerted himself to his utmost to conciliate the native Spaniards, and married a daughter of a Spanish king. The Romans, alarmed at his success, at length forced him to sign a treaty, by which he agreed not to cross the Iberus (now Ebro), nor to attack the territory of the Greek city of Saguntum, an ally of Rome.

Hasdrubal.

Founding of Carthagera, in Spain.

When Hasdrubal fell a victim to an assassin's dagger, the family of Barca was sufficiently influential to obtain Hannibal's appointment as his successor, though he had scarcely reached his legal majority, B. C. 221. The youthful commander, after gaining several victories over the Spaniards, besieged and captured Saguntum, thus causing the second war with Rome, whose details will be found in our account of Roman history.

Hannibal.

His Capture of Saguntum.

During this *Second Punic War* (B. C. 218–201), the Carthaginian navy, the source of the greatness and security of the state, was neglected; and party spirit also distracted Carthage with violence. At the close of the war Carthage was deprived of all her foreign possessions outside of Africa, and her fleet was surrendered to the Romans. Thenceforth Carthage was virtually only a commercial city under the protection of Rome. The Romans, by entering into an alliance with Massinissa, King of Numidia, raised up a powerful rival against Carthage in Africa itself, and that monarch seized most of the western Carthaginian colonies.

Second Punic War.

Humiliation of Carthage.

Notwithstanding his recent reverses, Hannibal yet remained at the head of the state in Carthage, and reformed several abuses that had crept into the management of the public finances and the administration of justice. By these wise reforms Hannibal aroused the antagonism of the factious nobility who had previously fattened on public plunder. They united with the old rivals of the Barcan family, and even went so far as to act as spies for the Romans, who still feared the abilities of Hannibal. As a result of their machinations, the old general who had made Rome tremble for her existence was forced to flee from the country he had so long and so faithfully served; and after some years of exile the old victor of Trasimenus and Cannæ poisoned himself to escape the malignant enmity of the Romans, who even persecuted him in exile and by threats forced the King of Bithynia to deny him protection. The mound marking his last resting-place is a remarkable object to this day.

Hannibal's Sad Fate.

Numidian
Aggres-
sions on
Carthage.

The Carthaginians soon had cause to lament the loss of their greatest leader. The Romans were not conciliated by his exile; and Massinissa, depending upon their support, made frequent raids into the Carthaginian territories. Both parties accused each other of aggression before the Roman Senate (B. C. 162); and though both received an equal hearing, the decision had long before been settled in Massinissa's interest. During the progress of these negotiations Carthage was distracted by political dissensions. The popular party ascribed the low condition into which the republic had sunk to the animosity shown by the aristocratic faction to the Barcan family, and particularly to Hannibal, because of his financial and judicial reforms; and a tumultuous assembly of the people banished forty of the leading Senators, exacting an oath from the citizens that they would never allow them to return. The exiles sought refuge with Massinissa, who sent his sons to intercede with the Carthaginian populace in their favor. The Numidian princes were denied permission to enter the city, and were even driven from the Carthaginian territory. This insult caused another war between Carthage and Numidia, in which Carthage was defeated and forced to accept a humiliating peace.

Cruel
Roman
Demands.

The Roman Senate, under the constant solicitations of the elder Cato, at length determined upon the complete destruction of Carthage. To provoke Carthage into a war, the Romans made one arrogant demand after another, all of which the Carthaginians, conscious of their weakness, readily obeyed. The Carthaginians gave three hundred noble children as hostages, surrendered their ships of war and their magazines of arms; but when the Romans finally demanded that they should abandon their city and consent to its destruction, they took courage from despair and absolutely refused to obey, making the most vigorous exertions to defend their city to the last. War at once resulted. The Romans were almost uniformly successful; and after a struggle of four years (B. C. 149-146), the *Third Punic War* ended in the fall of Carthage, which was taken by storm and completely destroyed, the city being set on fire and many of its inhabitants perishing in the flames rather than survive the ruin of their city, B. C. 149.

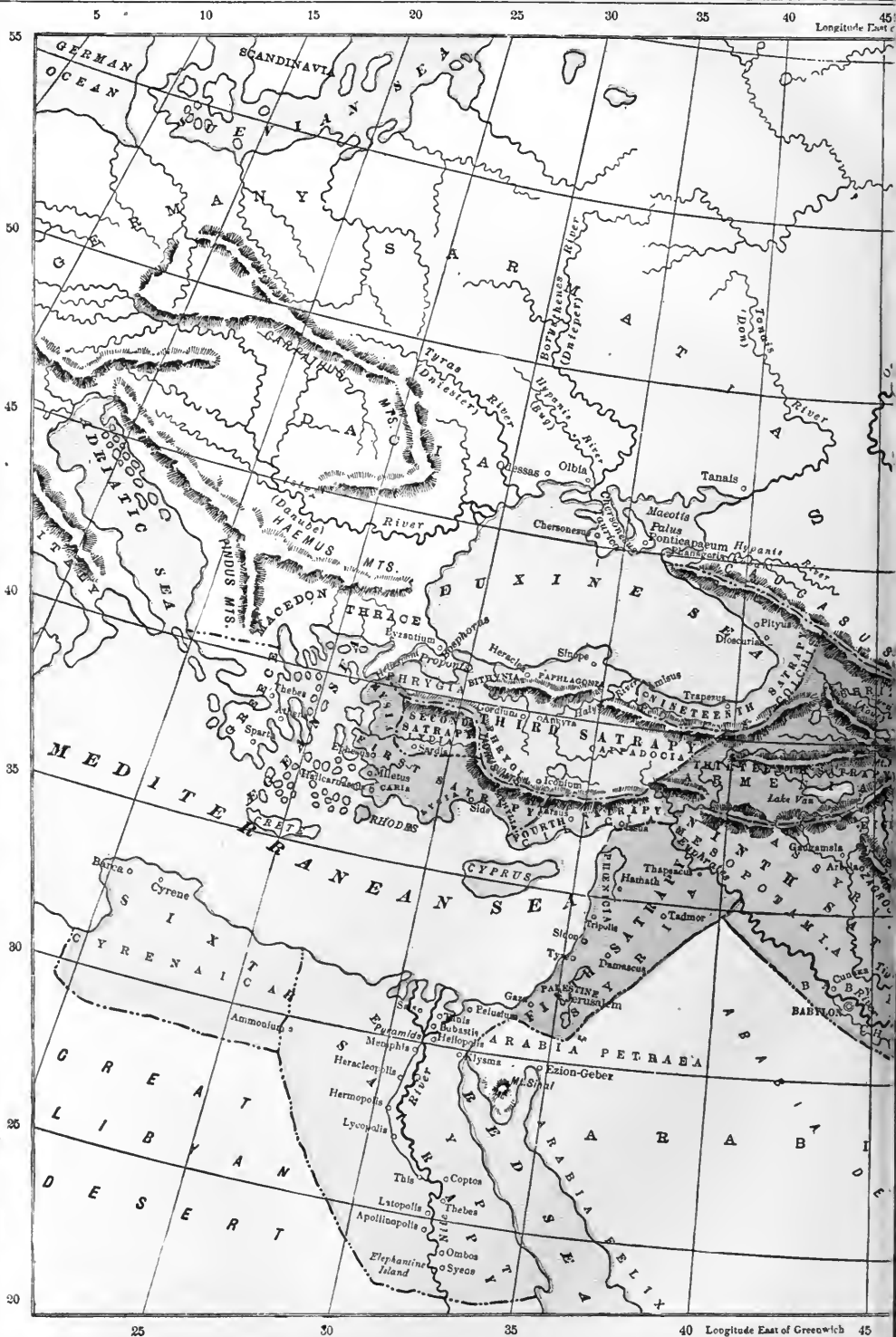
Third
Punic
War.

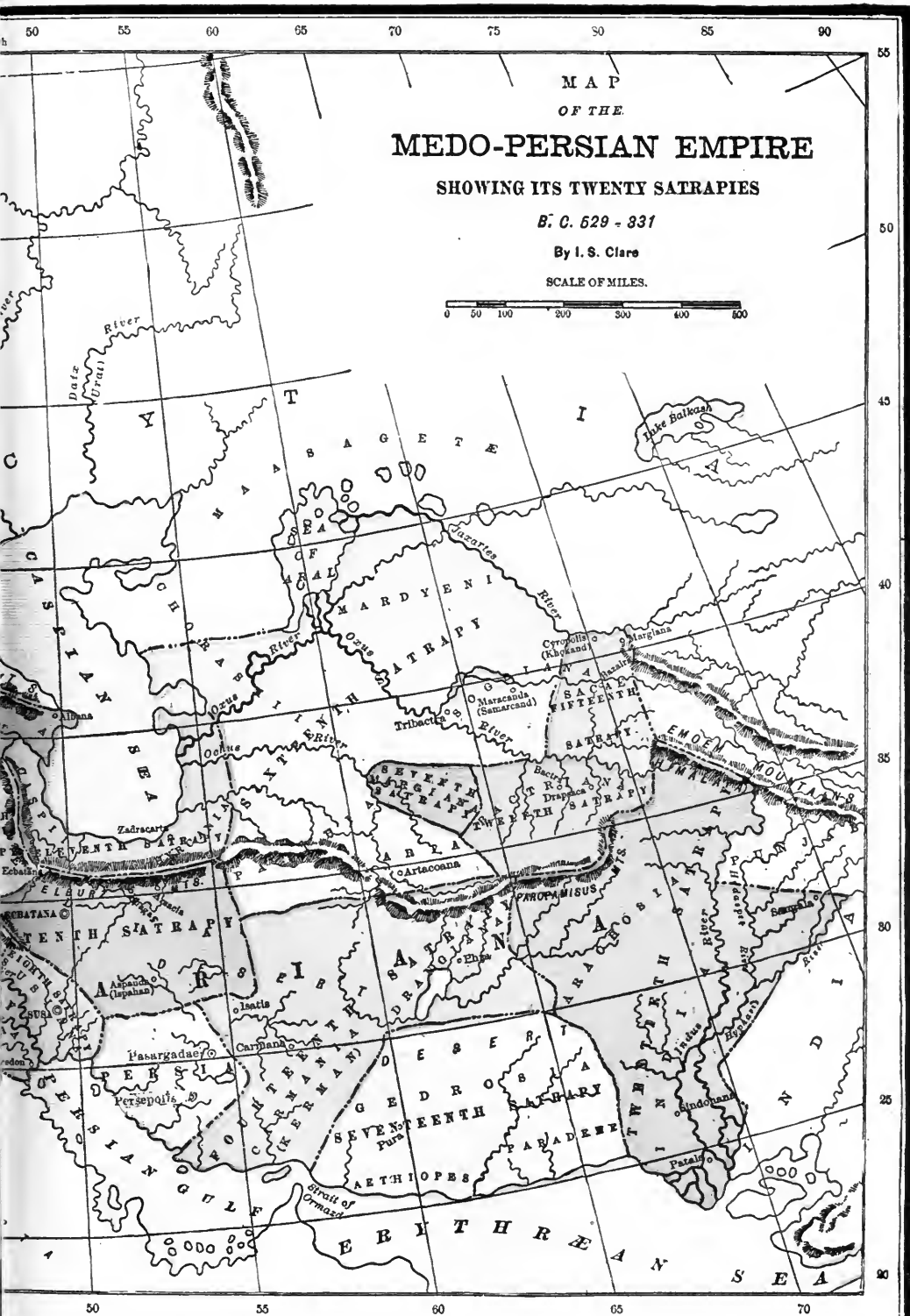
Destruc-
tion of
Carthage.

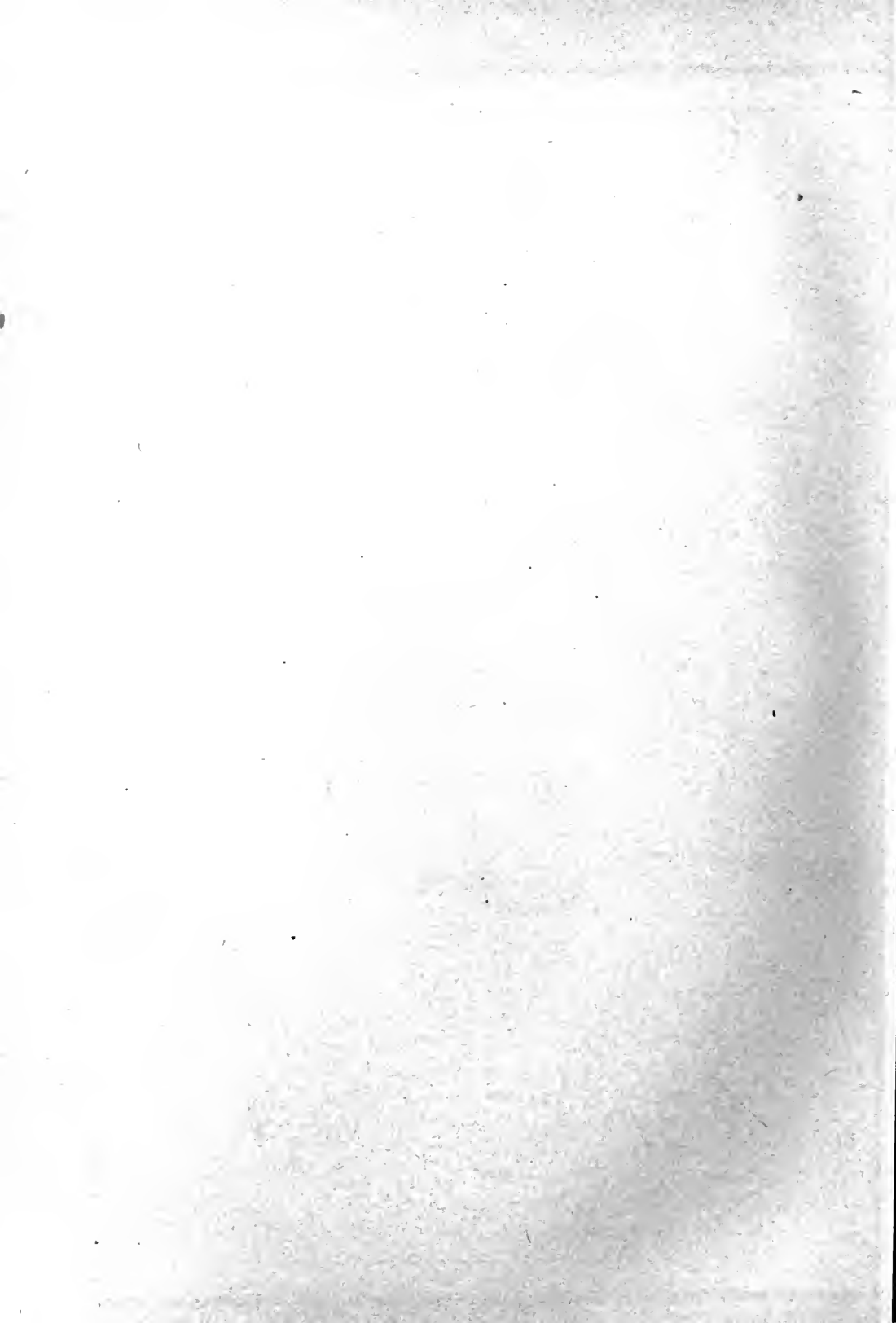
Its
Unhappy
Fate.

Thus perished the mighty commercial republic of ancient Africa, after an existence of more than seven centuries. This great power which had for several centuries controlled the destinies of the West, while Persia ruled supreme in the East—this great maritime power which had once made Rome tremble for her own national existence—now fell a helpless victim to her powerful and merciless enemy, and forever ceased to live except in the memory of her glory and greatness.









CHAPTER VII.

MEDIA AND PERSIA.

SECTION I.—PLATEAU OF IRAN AND PERSIAN PROVINCES.

THE great Medo-Persian Empire was the first of the three greatest empires of antiquity; the other two being those of Alexander the Great, which comprehended very near the same regions and territories, and the Roman. The Medo-Persian was thus the first of the great ancient Asiatic empires, covering the widest territorial area, and was four times as large as the Assyrian had been; being about three thousand miles in extent from east to west, and from five hundred to fifteen hundred miles from north to south, covering an area of about two million square miles. It extended from the Hyphasis and the Sutlej on the east to the African desert, the Mediterranean, the Ægean and the Euxine on the west; and from the Euxine, the Caucasus, the Caspian, the Oxus and the Jaxartes on the north to the frontiers of Ethiopia, Arabia, the Persian Gulf and the Erythræan Sea (now Arabian Sea) on the south. In this vast domain were various races and many tribes and nations, likewise every variety of soil and climate, and different kinds of animal, vegetable and mineral productions. The Medo-Persian Empire was the first of the great ancient Oriental monarchies which really *was* an empire; being more compact and centralized than any of those which had preceded it, such as the Assyrian, Median and Babylonian, which were mere collections of kingdoms, each with its own sovereign, its own laws and institutions, acknowledging the supremacy of the great monarch whose arms had triumphed over their kingdom; while the empire now under consideration was a vast dominion comprising many nations whose kings had been dethroned, and which all formed provinces ruled by satraps appointed by the Medo-Persian monarch.

The countries included as provinces, or satrapies, in the Medo-Persian Empire were Media, Persia, Susiana, Babylonia, Assyria, Armenia, Iberia, Colchis, Asia Minor, Cyprus, Syria, Phœnicia, Palestine,

Extent,
Area and
Compact-
ness of the
Medo-
Persian
Empire.

Its
Provinces
and Its
Neigh-
bors.

Egypt, Cyrenaica, Mycia, Carmania, Sagartia, Cadusia, Hyrcania, Parthia, Aria, Arachosia, Sattagydia, Gandaria, Sarangia, Gedrosia, Chorasnia, Sogdiana, Bactria and India. The countries bordering on the Empire were the Indian desert on the east, the Arabian desert and Ethiopia on the south, the African desert and Greece on the west, and the vast Scythian countries of Europe and Asia on the north.

Location
and
Extent of
the
Plateau
of Iran.

The central and eastern portion of this vast ancient empire included the large plateau of Iran, comprising the region embraced in the modern countries of Persia, Afghanistan and Beloochistan, and which anciently included Media, Persia and the eastern provinces. Thus, between the Elburz and Zagros mountains on the north and west, the Suliman and Hala ranges on the east, and the coast-chain running from Persia proper almost to the Indus on the south, is the great plateau of Iran, from three thousand to five thousand feet above the sea-level; being eleven hundred miles long, and from five hundred to seven hundred miles wide. Two-thirds of this table-land is a desert. The rivers flowing from the mountains, except the Etymandrus, or Helمند, are insignificant, and their waters lose themselves in the sands of the interior. Only the Helمند and the Ghuzni form lakes, the others being absorbed by irrigation, or sucked up by the desert. A few rivers force their way through the mountain barriers and reach the sea, especially in the south; while the Heri-rud, or river of Herat, in the north, makes its escape from the plateau in a similar way, but is absorbed in the sands of Kharesem, after passing through two mountain-chains. Thus most of this region is desert throughout the year, "while as the summer advances, large tracts, which in the spring were green, are burnt up—the rivers shrink back towards their sources—the whole plateau becomes dry and parched—and the traveler wonders that any portion of the land should be inhabited." The great plateau is not a single unbroken plain. In the western portion are "brown irregular rocky ridges."

Location
and Area
of Media.

Media occupied an extensive region south and south-west of the Caspian Sea, east of Armenia and Assyria, north of Persia proper, and west of the great salt desert and Parthia. It was about six hundred miles in extent from north to south, and about two hundred and fifty miles from east to west; thus having an area of nearly one hundred and fifty thousand square miles, a greater extent than Assyria and Chaldæa combined. It occupied a tract in one solid mass, "with no straggling or outlying portions; and it is strongly defended on almost every side by natural barriers offering great difficulties to an invader."

Two
Regions.

The Median territory comprises two regions—the northern and western portion being a mountain district embracing a series of lofty

ridges; and the southern and eastern section forming a part of the great plateau of Iran, extending southward to the Indian Ocean, embracing all of ancient Persia and Carmania, the latter being the modern Kerman, while eastward this extensive table-land is bounded by the modern Afghanistan. The average elevation of the territory occupied by ancient Media is about three thousand feet above the level of the sea.

The western part of the mountain region of Media was anciently called the Zagros, and is part of the modern Kurdistan and Luristan. It is thus spoken of: "Full of torrents, of deep ravines, of rocky summits, abrupt and almost inaccessible; containing but few passes, and those narrow and easily defensible; secure, moreover, owing to the rigor of its climate, from hostile invasion for more than half the year, it has defied all attempts to effect its permanent subjugation, whether made by the Assyrians, Persians, Greeks, Parthians or Turks, and remains to this day as independent of the great powers in its neighborhood as it was when the Assyrian armies first penetrated its recesses. Nature seems to have constructed it to be a nursery of hardy and vigorous men, a stumbling-block to conquerors, a thorn in the side of every powerful empire which arises in this part of the great Eastern continent."

The
Zagros.

The northern part of the mountain region is called Elburz, and contains the lofty, snow-covered peak of Demavend, which overlooks Teheran, the present capital of Persia, and is the highest portion of Asia west of the great Himalaya mountain chain. The Elburz region is not as well watered as the Zagros district, its streams being small, frequently dry in summer, and absorbed by the Caspian Sea, which bounds the region on the north.

The
Elburz.

"The elevated plateau which stretches from the foot of these two mountain regions to the south and east, is for the most part a flat, sandy desert, incapable of sustaining more than a sparse and scanty population. The northern and western portions are, however, less arid than the east and south, being watered for some distance by the streams that descend from Zagros and Elburz, and deriving fertility also from the spring rains. Some of the rivers which flow from Zagros on this side are large and strong. One, the Kizil-Uzen, reaches the Caspian. Another, the Zenderud, fertilizes a large district near Isfahan. A third, the Bendamir, flows by Persepolis and terminates in a sheet of water of some size—Lake Bakhtigan. A tract thus intervenes between the mountain regions and the desert, which, though it cannot be called fertile, is fairly productive, and can support a large settled population. This forms the chief portion of the region which the ancients called Media."

Median
Part of
the Iranian
Plateau.

**Soil and
Climate.**

Media was mainly a sterile country, and had an attractive appearance only in spring. In the mountain region the climate is severe. On the plateau it is more temperate, but the thermometer does not often reach ninety degrees in the shade. All in all, the climate is considered healthy. With the aid of irrigation the great table-land yields "good crops of grain, rice, wheat, barley, Indian corn, *doura*, millet and sesame. It will likewise produce cotton, tobacco, saffron, rhubarb, madder, poppies which give a good opium, senna and asafœtida. Its garden vegetables are excellent, and include potatoes, cabbages, lentils, kidney-beans, peas, turnips, carrots, spinnach, beet-root and cucumbers."

Minerals.

Media produced various valuable minerals. Many different kinds of stone are yet found throughout the country, chief of which is the beautiful Tabriz marble. Iron, copper and native steel are still mined. Gold and silver were found in the mountains in ancient times. Sulphur, alum and gypsum are found in different portions of the country, and salt likewise exists in abundant quantities.

Animals.

The wild animals of Media were the lion, the tiger, the leopard, the bear, the beaver, the jackal, the wolf, the wild ass, the ibex, or wild goat, the wild sheep, the stag, the antelope, the wild boar, the fox, the hare, the rabbit, the ferret, the rat, the jerboa, the porcupine, the mole and the marmot. The domestic animals were the camel, the horse, the mule, the ass, the cow, the goat, the sheep, the buffalo, the dog and the cat.

**Media
Magna
and
Media
Atropatene.**

The southern part of Media, or Media proper, was called Media Magna; while the northern, or mountainous, portion was known as Media Atropaténé. The capital and metropolis of each of these divisions was a city called Ecbatana. Next to the two Ecbatanas were Rhages, Bagistan, Adrapan, Aspadan and a few other large and important cities.

**The
Southern
Ecbatana.**

The southern Ecbatana, or Agbatana—the capital and metropolis of Media Magna—was called Hagmatán by the Medes and Persians themselves; and, according to Polyhistor and Diodorus, was situated on a plain at the foot of Mount Orontes, a little west of the Zagros range. The notices of these writers and those of Eratosthenes, Isidore, Pliny, Arrian and others would imply that the site of this famous city was that of the modern town of Hamadan, the name of which is a slight corruption of the ancient name as known by the Medes and Persians. Mount Orontes has been identified as the modern Elwend, or Erwend, a long and lofty mountain connected with the Zagros range, and surrounded with fertile plains famed for their rich and abundant vegetation and their dense groves of forest trees with their luxuriant foliage. Hamadan lies at the foot of this mountain.

Its
Famous
Royal
Palace.

Ecbatana was mainly renowned for its magnificent royal palace, which Diodorus ascribed to Semiramis. Polybius assigned the edifice a circumference of seven stadia, or 1420 yards, a little over four-fifths of an English mile. The latter writer also spoke of two classes of pillars, those of the main buildings and those which skirted the courts, thus implying that the courts were surrounded with colonnades. These wooden pillars, either of cedar or cypress, supported beams of the same wood crossing each other at right angles, leaving square spaces between, which were then filled in with wood-work. Above the whole was a roof sloping at an angle and composed of silver plates in the shape of tiles. The pillars, beams and the other wood-work were also lined with a thin coating of gold and other precious metals. Herodotus described an edifice which he called "the palace of Deïoces," but this is believed to apply to the northern Ecbatana. Polybius says that Ecbatana was an unwalled city in his time, which was in the second century before Christ. The Medes and Persians did not generally surround their cities with walls, being satisfied with establishing in each town a fortified citadel or stronghold, around which the houses were clustered. Ecbatana therefore never withstood a siege, and always submitted to a conquering foe without resistance. The description in the Apocryphal Book of Judith—which, contradicted by every other evidence, is purely mythical—represents Ecbatana as having walls of hewn stone nine feet long and four and a half feet wide; the walls being one hundred and five feet high and seventy-five feet wide, the gates of the same altitude, and the towers over the gates one hundred and fifty feet high.

The
Northern
Ecbatana.

The chief city of Media Atropatêné was the northern Ecbatana, which the Greeks sometimes mistook for the southern metropolis and the real capital of Media, and which in later times was known as Gaza, Gazaca, Canzaca, or Vera. The description of Ecbatana accords with the remains of a city in Azerbaijan, and not with the local features of the site of Hamadan; and a city in this region was called by Moses of Chorêné "the second Ecbatana, the seven-walled town." This city was located on and about a conical hill sloping gently down from its summit to its base, interposed by seven circuits of wall between the plain and the crest of the hill. The royal palace and the treasures were at the top of the hill, within the innermost circle of the defenses; while the fortifications were on the sides, and the dwellings and other edifices of the city were at the base of the hill, outside the circuit of the outermost wall. Herodotus states that the battlements crowning the walls were differently colored; those of the outer being white, the next black, the third scarlet, the fourth blue, the fifth orange, the sixth silver, and the seventh gold. This gave the citadel towering

above the town seven distinct rows of colors. The city thus described by Herodotus coincides with the ruins at the modern town of Takht-i-Suleïman, in the upper valley of the Saruk, a tributary of the Jaghetu; and this is believed to be the site of the ancient northern Ecbatana, though only one wall can now be traced.

Rhages
and
Charax.

Rhages, the Median city next in importance to the two Ecbatanas, was situated near the Caspian Gates, near the eastern extremity of the Median territory. It is mentioned in the *Zend-Avesta* among the primitive Aryan settlements, and in the Books of Tobit and Judith. In the Behistun Inscription, Darius Hystaspes, the great Persian king, mentioned it as the scene of the closing struggle of the great Median revolt. Darius Codomannus, the last Persian king, sent thither his heavy baggage and the ladies of his court when he determined to leave Ecbatana and flee eastward after his final defeat by Alexander the Great. The site of this ancient city has sometimes been identified with the ruins of a town called Rhei, or Rhey, though this is uncertain. In the same vicinity, perhaps on the site of the present ruins known as Uewanukif, was the Median city of Charax. The cities of Bagistan, Adrapan, Concobar and Aspadan were in the western part of Media.

Bagistan.

Bagistan is described by Isidore as "a city situated on a hill, where there was a pillar and a statue of Semiramis." Diodorus gives an account of the arrival of Semiramis at the place; of a royal park being established by her in the plain below the mountain, which was watered by an abundant spring; of the face of the rock of the lofty precipice on the side of the mountain, and of her carving her own effigy on the surface of this rock with an Assyrian cuneiform inscription. This ancient city has been identified with the celebrated Behistun, where the plain, the fountain, the precipitous rock and the scraped surface are yet to be seen, though the supposed figure of Semiramis, her pillar and her inscription are not visible. The Assyrian, Persian and Parthian monarchs made this rock renowned by giving it the sculptures and inscriptions which showed them to have been the successive lords of Western Asia during a period of a thousand years. The great inscription of Darius Hystaspes at this place has already been alluded to. The Parthian Gotarzes inscribed on this famous rock a record of his victory over his rival Meherdates.

Adrapan.

Adrapan was mentioned by Isidore as being situated between Bagistan and Ecbatana, at the distance of twelve schœni—thirty-six Roman, or thirty-four English miles—from the latter city. He described it as the site of an ancient city destroyed by Tigranes the Armenian. This place has been identified with the modern village of Arteman, on the southern face of Elwend, near its base. Sir Henry Rawlinson

says of this place that "during the severest winter, when Hamadan and the surrounding country are buried in snow, a warm and sunny climate is to be found; whilst in the summer a thousand rills descending from Elwend diffuse around fertility and fragrance." Professor George Rawlinson, in describing the same place, says: "Groves of trees grow up in rich luxuriance from the well-irrigated soil, whose thick foliage affords a welcome shelter from the heat of the noonday sun. The climate, the gardens, and the manifold blessings of the place are proverbial throughout Persia, and naturally caused the choice of the site for a retired palace, to which the court of Ecbatana might adjourn when either the summer heat and dust, or the winter cold, made residence in the capital irksome."

Concobar was in the vicinity of Adrapan, on the road leading to Bagistan, and is believed to be the modern Kungawar. It is also supposed to be the place called Chavon by Diodorus, where he says that Semiramis built a palace and laid out a paradise. Isidore says that a famous temple to Artemis was at this place. Colossal ruins crown the summit of the acclivity on which Kungawar is situated. The Median town of Aspadan—mentioned by Ptolemy—has been identified as the famous modern Persian city of Isfahan, the great capital of the Suffee Kings of Persia several centuries ago.

Concobar
and
Aspadan.

Persia proper was a comparatively small country, and corresponded to the modern Persian province of Iran, Farsistan, or Fars. It lay upon the gulf bearing its name, extending from the mouth of the Tab (Oroates) to a point where the gulf connects with the Indian Ocean. It was bounded on the north by Media Magna, on the east by Mycia, on the south by the Erythræan, or Arabian Sea, and on the west by Susiana. It was about four hundred and fifty miles in length, and about two hundred and fifty miles in width, having an area of over one hundred thousand square miles.

Location
and Area
of Persia.

Persia embraced two distinct regions, which modern geographers term the "warm district" and the "cold region." The "warm district" occupied about one-eighth of the country, and was a tract of sandy plain, in many places impregnated with salt, extending between the mountains and the sea the entire length of the kingdom. The soil is poor and badly watered. The other seven-eighths of the country embraced the "cold region," and was a mountainous tract, "consisting of alternate mountain, plain, and narrow valley, curiously intermixed, and as yet very incompletely mapped." It has taken altogether an aspect of sternness and sterility, although it has numerous spots of rare beauty and fertility. It has a scant water supply, and very few lakes have any outlets. Numerous lakes, some of which are salt, abound in Persia, and these receive the waters of most of the streams.

Two
Regions.

Gorges.

“The most remarkable feature of the country consists in the extraordinary gorges which pierce the great mountain chain, and render possible the establishment of routes across that tremendous barrier. Scarped rocks rise almost perpendicularly on either side of the mountain streams, which descend rapidly, with frequent cascades and falls. Along the slight irregularities of these rocks the roads are carried in zigzags, often crossing the streams from side to side by bridges of a single arch, which are thrown over profound chasms where the waters chafe and roar many hundred feet below. The roads have for the most part been artificially cut in the sides of the precipices, which rise from the streams sometimes to the height of two thousand feet. In order to cross from the Persian Gulf to the high plateau of Iran, no fewer than three or four of these *kotuls*, or strange gorge passes, have to be traversed successively. Thus the country towards the edge of the plateau is peculiarly safe from attack, being defended on the north and east by vast deserts, and on the south by a mountain barrier of unusual strength and difficulty.”

Pasargadæ and Persepolis.

In these regions, which combined facility for defense with pleasantness of climate, the principal cities of the country have always been located. The earliest known capital of Persia was Pasargadæ, or Persagadæ, whose ruins yet exist at Murgab, in latitude $30^{\circ} 15'$ north and longitude $50^{\circ} 17'$ east. Here are the famous tomb of Cyrus the Great and other interesting remains of ancient Persian architecture. About thirty miles south from Pasargadæ, or more than forty by the ordinary road, was Persepolis, the second capital, situated towards the edge of the plateau, having the mountain barrier to the south-west and the desert at no great distance to the north-east. Like Pasargadæ, Persepolis was situated in a plain, but in a larger and more fertile one. The plain of Merdasht is one of the most productive in Persia, being watered by the Bendamir and Pulwar rivers, which unite a few miles above the site of the ancient city. “From these two copious and never-failing rivers a plentiful supply of the precious fluid can at all times be obtained; and in Persia such a supply will always create the loveliest verdure, the most abundant crops, and the richest and thickest foliage. The site of Persepolis is naturally far superior to that in which the modern provincial capital, Shiraz, has grown up, at about the same distance from Persepolis as that is from Pasargadæ, and in the same—*i. e.*, in a southwest—direction.”

Carmana.

Besides Pasargadæ and Persepolis, Persia proper had few important cities. The capital of Carmania was Carmana, a town of some consequence, mentioned by Ptolemy and Ammianus, and may be identified with the modern Kerman, the capital of the province of the same name, and one of the chief cities of modern Persia. “Situated, like Pasar-

gadæ and Persepolis, in a capacious plain, surrounded by mountains which furnish sufficient water for cultivation to be carried on by means of *kanats* in most parts of the tract enclosed by them, and occupying a site through which the trade of the country almost of necessity passes, Kerman must always be a town of no little consequence. Its inland and remote position, however, caused it to be little known to the Greeks; and, apparently, the great Alexandrian geographer was the first who made them acquainted with its existence and locality."

The chief Persian towns, or villages, upon the coast of the Gulf were Armuza, in the province of Armuzia, opposite the modern island of Ormuz; Sisidona, near Cape Jerd; Apostana, probably about Shewar; Gogana, perhaps the modern Kongoon; and Taöce, on the Granis, celebrated for the royal palace in its vicinity. The most important inland towns, after Persepolis, Pasargadæ and Carmana, were Gabæ, near Pasargadæ, likewise the site of a palace; Uxia, or the Uxian city, whose site modern archæologists have not thus far definitely located or identified.

Other
Towns.

Persia proper had a twofold climate; being hot and enervating in the low country, and cold in the mountain region in winter, but pleasant during the remainder of the year. The vegetable productions were neither numerous nor remarkable. The low country produced dates in moderate quantities; and in a few localities corn, the vine and various kinds of fruit trees were cultivated. The mountain region furnished an abundance of rich pasture; an admirable quality of grapes flourishing in those parts, and most of the fruits being abundant. Persia is believed to be the native country of the peach and the citron. The grains chiefly raised in Persia were wheat, barley, millet and rice. Indian corn, introduced from America, has been successfully grown there in modern times. Pulse, beans, sesame, madder, henna and cotton were cultivated in ancient times.

Climate.

The wild animals of Persia proper were the lion, the bear, the wild ass, the stag, the antelope, the ibex, or wild goat, the wild boar, the hyena, the jackal, the wolf, the fox, the hare, the porcupine, the otter, the jerboa, the ichneumon and the marmot. The domestic animals were the camel, the horse, the mule, the ass, the buffalo, the cow, the goat, the sheep, the dog and the cat.

Animals.

Besides Media and Persia, the extreme western and the most important countries of the great plateau of Iran—the countries peopled with the dominant race of the Medo-Persian Empire—this immense tableland, all of which constituted the larger portion of the Empire, included a full dozen other countries, which comprised by far the larger portion of this vast plateau, embracing a large desert region. These eastern countries, or provinces of the Medo-Persian Empire, were My-

Iranic
Provinces
of the
Medo-
Persian
Empire.

cia, Carmania, Sagartia, Cadusia, Hyrcania, Parthia, Aria, Arachosia, Sattagydia, Gandaria, Sarangia and Gedrosia.

Mycia. *Mycia* was a small tract south-east of Persia, on the shores of the Persian Gulf, opposite the island of Kishm and the promontory of Ras Mussendum. It was ultimately absorbed in Persia proper.

Carmania. *Carmania* was east of Persia proper and corresponded to the modern Kerman. It was a very fertile region, and was often regarded as forming a part of Persia proper. Its capital was Carmana, now Kerman.

Sagartia. *Sagartia* was the largest and the most populous of the plateau countries. It comprised the entire desert of Iran, reaching from Kashan and Koum on the west to Sarawan and Quettah towards the east, a distance of nine hundred miles. It was bounded on the north by Media, Parthia and Aria; on the east by Sarangia and Sattagydia; on the south by Mycia and the Eastern Ethiopia; on the west by Media and Persia. It contained no important city in ancient times, the people being nomads, whose flocks and herds found a scanty pasturage on the less barren parts of the vast table-land.

Cadusia. *Cadusia* was a thin strip of country along the south-eastern and southern shores of the Caspian, corresponding to the modern Ghilan and Mazanderan. It hardly belonged to the great plateau, as it lay outside the Elburz mountain range, on the northern slopes of the chain, and between them and the Caspian Sea. It contained no important city, but was fertile, well-wooded and well-watered, and had a large population.

Hyrcania. *Hyrcania* lay east of Cadusia, at the south-eastern corner of the Caspian, where the name yet exists in the modern river Gorgan. The Elburz chain here widens to two hundred miles, and a fertile region is formed, containing many rich valleys and lofty mountain pastures, together with some considerable plains. The principal city of Hyrcania was Zadracarta.

Parthia. *Parthia* lay south and south-east of Hyrcania, including the sunny flank of the Elburz mountain-chain and the low country at the northern edge of the desert, where it bordered on Sagartia. It was a narrow but fertile territory, watered by many streams which here flow from the mountains.

Aria. *Aria*, the modern territory of Herat, adjoined Parthia on the east. It was a small but fertile region on the river Arius (the modern Herirud), with a capital city called Aria, or Artacoano (the modern Herat).

Arachosia. *Arachosia*, east of Aria, embraced most of Western and Central Afghanistan. Its rivers were the Etymandrus (the modern Helمند) and the Arachotus (the modern Arghand-ab). The capital was

Arachotus (now Candahar). It was an extensive country, mountainous and mainly barren, but containing a fair amount of good pasturage and a few fertile valleys.

Sattagydia adjoined Arachosia on the east, corresponding to South-eastern Afghanistan, or the tract between Candahar and the Indus valley. It closely resembled Arachosia in character, but was on the whole wilder and more rugged.

Sattagydia.

Gandaria lay north of *Sattagydia*, and embraced the modern Cabul and Kaferistan. It consisted of a mass of tangled mountain-chains, with fertile valleys between them, frequently, however, narrowing to gorges difficult to penetrate. Its chief stream was the Cophen (or river of Cabul), a tributary of the Indus; and its principal town was Caspatyrus (now Cabul).

Gandaria.

Sarangia was the region lying about the salt lake (Hamoon), into which the Etymandrus (Helmend) river empties itself. This tract is flat, and generally desert, except along the courses of the numerous streams which flow into the Hamoon from the north and the east.

Sarangia.

Gedrosia corresponded to the modern Beloochistan. It lay south of *Sarangia*, *Arachosia* and *Sattagydia*, and east of *Sagartia* and *Mycia*. It was bounded on the east by the Indus valley, and on the south by the Erythræan Sea (now Arabian Sea).

Gedrosia.

Having described *Media*, *Persia* and the other countries of the vast plateau of Iran—all of which constituted the great bulk of the immense Medo-Persian Empire—we will next proceed to give a short geographical description of the Central Asian countries, in the region of the modern Turkestan, which formed a part of the same great ancient empire. These were *Chorasmia*, *Sogdiana* and *Bactria*.

Central Asian Provinces of the Medo-Persian Empire.

Chorasmia, to the extreme west, between the Caspian and the Lower Oxus river, was a desolate region, except close along the river-bank, known yet as *Kharezm*, and forming a portion of the Khanate of *Khiva*.

Chorasmia.

Sogdiana, between the Lower Oxus and the Lower Jaxartes, resembled *Chorasmia* in its western portion, but towards the east was traversed by spurs of the Bolor and the Thian-Chan mountains, and was watered by many streams descending from them. The chief of these rivers was the Polytimetus of the Greeks, on which was *Maracanda* (now *Samarcand*), the capital.

Sogdiana.

Bactria, on the Upper Oxus, between *Sogdiana* and the *Paropamisus* (now *Hindoo-Koosh*) mountains, was mountainous, fertile, and well watered towards the east, but towards the west descending into the desert. The principal cities were *Bactra* (now *Balkh*), the capital, a little south of the Oxus and *Margus* (now *Merv*), on a stream of its own, in the western desert. According to tradition *Bactria* was a

Bactria.

country of very great importance in primitive or prehistoric times. Philologists believe this country to have been the primeval seat of the Aryan nations before their migration into India, Media and Persia, and Europe. Bactra, the capital of the country, is believed to have been the first great capital of the Aryan race. Some moderns have reported that the bricks of Balkh bear cuneiform inscriptions, but as yet the site has been but partially explored.

Indian
Province
of the
Medo-
Persian
Empire.

East of the plateau of Iran lay the valley of the Indus, called *India* from that river. The region was cut off from the rest of Hindoostan by a wide belt of desert, and comprised two regions. The region of the modern Punjab, abutting on the Himalaya mountain-chain, and containing fifty thousand square miles, was a vast triangular plain, intersected by the courses of five great rivers (whence Punjab—five rivers) the Indus, the Hydaspes (now Jelum), the Acesinus (now Chenab), the Hydraotes (now Ravee), and the Hyphasis (now Sutlej)—fertile along their course, but otherwise barren. The region now known as Scinde, or the Indus valley below the Punjab, was a tract about the same size, including the rich plain of Cutchi Gandava on the west bank of the river, and the broad delta of the Indus towards the south. The chief town of the upper region was Taxila (now Attock). The principal town of the lower region was Pattala (now Tatta).

Western
Provinces
of the
Medo-
Persian
Empire.

Such was the eastward extent of the Medo-Persian Empire. Territorially the great mass of the empire lay towards the east, between the Zagros mountains and the Indian desert; but its most important provinces were its western ones. The only regions of much value east of Persepolis were the valleys of the Indus and the Oxus. West of the Iranic plateau were Susiana, Babylonia, Assyria, Armenia, Iberia, Colchis, Asia Minor, Cyprus, Syria, Palestine, Phœnicia, Egypt, Cyrenaica—all of them great, and mainly productive countries. The two richest grain tracts of the ancient world, the best pasture regions, the districts producing the most valuable horses, the most abundant of known gold fields of antiquity, were within the limits of this vast empire, which was self-sufficing, containing within it all that man required in those times, for his most highly cherished luxuries, as well as for his absolute necessities. As all these countries, except Armenia, Iberia and Colchis, are described in other parts of this work, we will here give a geographical description only of the three countries not elsewhere described.

Armenia.

Armenia lay east of Asia Minor, north of Assyria, and north-west of Media. It was a lofty region, consisting almost wholly of mountains, and has been termed "the Switzerland of Western Asia." The mountain system culminates in Mount Ararat, which has an elevation of seventeen thousand feet. Therefore all the great rivers of Western

Asia here take their rise, namely, the Tigris, the Euphrates, the Halys, the Araxes and the Cyrus. In the highest part of this lofty region are the elevated lake-basins of Urumiyeh and Van, each of which has a distinct and separate water-system of its own. The only important ancient town in this section occupied the site of the modern Van, on the east coast of the lake of the same name.

Iberia, or Sapeiria, adjoined Armenia to the north-east. It embraced all of the modern Georgia, together with some portions of Russian and Turkish Armenia, especially the tract about Kars, Ispir and Akhaltsik. Its rivers were the Cyrus (now Kur) and the Araxes (now Aras), which flow together into the Caspian. Its one lake was Goutcha, in the mountain region north-east of Mount Ararat.

Iberia.

Colchis, or the valley of the Phasis, between the Caucasus and Western Iberia, corresponded to the modern districts of Imeritia, Mingrelia and Guriel. Its main importance lay in its commanding one of the principal routes of early commerce, which passed by way of the Oxus, the Caspian, the Aras and the Phasis, to the Euxine. The chief town of Colchis was Phasis, a Greek settlement at the mouth of the Rion river. The natives of Colchis were black and believed to be Egyptians.

Colchis.

The principal cities of the empire, besides Pasargadæ and Persepolis in Persia, were Susa, the capital of Susiana; Babylon; Ecbatana, Rhages and Zadracarta, in Media; Bactra (now Balkh), in Bactria; Maracanda (now Samarcand), in Sogdiana; Aria, or Artacoana (now Herat), in Ariana; Caspatyrus, on the Upper Indus; Taxila (now Attock), on the Lower Indus; Pura, in Gedrosia (the modern Beloochistan); Carmana (now Kerman), in Carmania (now Kerman); Arbela, in Assyria; Amida (now Diarbekr), in Armenia; Mazaca, in Cappadocia; Trapezus (now Trebizond), in Pontus; Perga and Tarsus, in Asia Minor; Damascus, in Syria; Jerusalem, in Palestine; Tyre and Sidon, in Phœnicia; Azotus, or Ashdod, and Gaza, in Philistia; Sardis, in Lydia; Memphis and Thebes, in Egypt; and Cyrêné and Barca, in Cyrenaica. The cool Ecbatana became the summer capital of the empire; Susa, the spring capital, and Babylon, the winter capital; so that the Persian court moved with the seasons.

Provincial Cities and Imperial Capitals.

The productiveness of the empire is to be attributed to its many large streams. The six great rivers of the empire, which contributed to fertilize the lands through which they flowed, were the Nile, the Tigris, the Euphrates, the Indus, the Oxus and the Jaxartes. The first three have already been described in other parts of this work. The Indus rises north of the Himalayas, and flows in a south-westerly direction into the Arabian Sea, being nineteen hundred and sixty miles long, of which twelve hundred and sixty were through Persian territory.

Rivers and Lakes of the Medo-Persian Empire.

The Oxus (now Amoo) rises at a lake west of the Bolor mountains and flows north-westerly through the great desert of modern Turkestan into the Sea of Aral, and is at present fourteen hundred miles long; but anciently, after reaching the Sea of Aral, it flowed westward into the Caspian Sea, thus increasing its length by four hundred and fifty miles, making the entire stream at that time eighteen hundred and fifty miles long. The Jaxartes (now Shion, or Sir Daria) rises from two sources in the Thian-Chan mountains, and flows first west, then north, and finally north-west into the Sea of Aral; its entire length being fourteen hundred and fifty-eight miles. There were numerous lakes in the empire; but of these only the Caspian and Aral seas, Lakes Van and Urumiyeh in Armenia, the Dead Sea in Palestine, and Lake Mœris in Egypt, are of any note.

Climate
of the
Empire.

The climate of the whole southern coast of the empire, from the mouth of the Tigris to that of the Indus, in the lower valleys of the great streams, was a damp, close heat, intolerably stifling and oppressive. The upper valleys of these streams and the plains into which they expanded were less hot and less moist, but were subject to violent storms, on account of the nearness of the mountains. In the mountains of Armenia, in the Zagros region and in the Elburz, the climate was more rigorous, being intensely cold in winter, but pleasant in summer. Asia Minor had a warmer climate than the high mountain districts, and its western and southern coasts, fanned by fresh sea-breezes or mountain-breezes from the Amanus and the Taurus, and cooled by frequent showers during the summer, were particularly delightful. In Syria and Egypt the heats of summer were oppressive, especially in the *Ghor*, or depressed Jordan valley, and in those portions of Egypt bordering on Ethiopia; but the winters were mild and the springs and autumns delightful. In the Cyrenaica there was a cool, delicious summer climate—an entire absence of rain, as in Egypt, with cool sea-breezes, cloudy skies and heavy dews at night, which, in the place of moisture, covered the ground with the freshest and loveliest verdure during the entire summer. The autumn and winter rains were violent, and terrific storms frequently occurred. “The natives regarded it as a blessing that over this part of Africa the sky was ‘pierced,’ and allowed moisture to fall from the great reservoir of water ‘above the firmament.’” In the northern and north-eastern portions of the empire, “in Azerbaijan, on the plateau of Iran, in the Afghan plains, in the high flat region east of the Bolor, and again in the low plain about Aral lake and the Caspian, a severe climate prevailed during the winter; while the summer combined intense heat during the day with extraordinary cold—the result of radiation—at night.” In the mountain regions of the Bolor, the Thian-Chan, the Himalaya, and the Paro-

pamirus, or Hindoo-Koosh, the winters lasted over half the year, with deep snow covering the ground almost all that time, while the summers were moderate. In the Indus valley the climate was hot and dry, with oppressive tornadoes of dust; or close and moist, swept by heavy storms which make the region more unhealthful. Altogether the climate of the empire belonged to the class of warmer temperate climates. In the Indus valley, along the coast from the mouth of the Indus to that of the Tigris, in Chaldaea and parts of Susiana, in the South of Palestine and in Egypt frost was entirely unknown; while in the high mountain regions the winters were intensely cold. In the more elevated regions—in Phrygia and Cappadocia, in Azerbaijan, on the great plateau of Iran, in the district about Kashgar and Yarkand—there was a long period of sharp and bracing weather. Nevertheless the summer heat of the whole empire was great. The springs and autumns were mostly mild and agreeable. There were few unhealthy localities within the empire. Although the variations of temperature in the course of a single day and night were uncommonly great, there was on the whole a healthy and agreeable climate.

The animals of the empire in general were the tiger, the elephant, the hippopotamus, the crocodile, the monitor, the two-humped camel, the Angora goat, the elk, the monkey and the spotted hyena. The tiger was found in the low tract between the Elburz and the Caspian, in the low flat region about the Sea of Aral, and in the Indus valley. The elephant was found in the Indus valley. The hippopotamus was found in Egypt, where it was a sacred animal. The crocodile—another sacred Egyptian animal—frequented the Nile and Indus valleys. The two-humped camel belonged to Bactria. The elk was found in Armenia, in the modern Afghan region, and in the Indus valley. The spotted hyena was an Egyptian animal. The rarer birds of the empire were the ostrich in Mesopotamia, the parrot in the Indus valley, the ibis in Egypt, the great vulture in the Taurus region in Asia Minor, the Indian owl, the spoonbill, the benno and sicsac. The most valuable fish of the Persian seas were the pearl-oyster of the Persian Gulf, and the murex of the Mediterranean, which furnished the celebrated *purple dye* of Tyre. There were all kinds of fish found in the rivers, lakes and seas of the empire; while various reptiles, as turtles, snakes and lizards, abounded. The Egyptian asp was a dangerous reptile. The chameleon was found in Egypt, in the Caucasus region and in India.

Animals
of the
Empire.

The vegetable productions of the empire were numerous. In the northern portions were such trees as pines, firs, larches, oaks, birch, beech, ash, ilax and junipers; while shrubs and flowers also flourished, as in the more temperate regions. The southern tracts grew various

Vegetable
Products
of the
Empire.

kinds of palms, mangoes, tamarind-trees, lemons, oranges, jujubes, mimosas and sensitive plants. The empire embraced a variety of trees, shrubs and flowers. The walnut and the Oriental pine grew to a vast size in many places. Poplars, willows, fig-mulberries, konars, cedars, cypresses and acacias were common. Bananas, egg-plants, locust-trees, banyans, terebinths, the gum-styrax, the gum-tragacanth, the asafoetida plant, the arbor vitæ, the castor-oil plant, the Judas tree, the pomegranate, the oleander, the pistachio-nut, the myrtle, the bay, the laurel, the mulberry, the rhododendron and the arbutus also prevailed in luxuriant abundance. The empire produced all the known kinds of grain and nearly all the known fruits. The excellent and rare kinds were the famous wheat of Æolis, the dates of Babylonia, the citrons of Media, the Persian peach, the grapes of Carmania, the Hyrcanian fig, the plum of Damascus, the cherries of Pontus, the mulberries of Egypt and of Cyprus, the silphium of Cyréné, the wine of Helbon, the wild grape of Syria and the papyrus of Egypt. Altogether the Medo-Persian Empire produced as excellent a variety of vegetable products as any other state or community of ancient or modern times.

Minerals
of the
Empire.

The mineral treasures of the empire were various and abundant. Persia proper and Carmania possessed mines of gold, silver, copper, iron, red lead, orpiment, salt, bitumen, naphtha, sulphur, and lead. Drangiana, or Sarangia, furnished rare and valuable mineral tin, with which copper could be hardened into bronze. Armenia yielded emery, so essential for the polishing of gems. The mountains and mines of the empire supplied almost all kinds of useful and precious stones. Gold was also supplied by the mountains and desert of Thibet and India, from the rivers of Lydia, from the mountains of Armenia, from the regions in the vicinity of the modern Cabul and Meshed. Silver, the great medium of exchange in Persia, was also abundant, and was found in the mines of Carmania, Armenia, Asia Minor, and the Elburz. Copper was abundant in Cyprus and Carmania, and, perhaps was also, as now, found in Armenia. Iron was found within the empire in the form of immense boulders and also in iron-stone. Lead was procured from Bactria, Armenia, Carmania and many portions of the present Afghanistan. Orpiment was obtained from Bactria, Carmania and the Hazareh country. Antimony was found in Armenia, Media and the modern Afghanistan. Hornblende, quartz, talc and asbestos were obtained from various places in the Taurus mountain region in Asia Minor. Salt was widely diffused, being abundant in Persia proper, in Carmania, in Media, in Chaldæa and Palestine, in India and in North Africa. In Carmania and Palestine it was found in large masses called "mountains." In India it was the chief production of a long moun-

tain-range, which is capable of furnishing the entire world with salt for thousands of years. Bitumen and naphtha were also widely diffused; being found at the eastern foot of the Caucasus, in Mesopotamia, in the low country of Persia proper, in the Bakhtiyari mountains, and in the Jordan valley in Palestine. Sulphur was found in Persia proper, in Carmania, on the coast of Mekran, in Azerbaijan, in the Elburz mountain region, on the plateau of Iran, in the vicinity of the Dead Sea in Palestine, and very abundantly near the site of Nineveh.

Excellent building stone was found in various portions of the empire. Egypt furnished granite, various marbles, sandstone, limestone, etc. Basalt was obtained from the Taurus region. Gray alabaster was procured in great abundance in the vicinity of Nineveh, and a better quality was quarried near Damascus. Mill-stones were supplied by a gritty silicious rock on the banks of the Euphrates, above Hit.

**Building
Stone.**

The various provinces of the empire furnished numerous gems, such as the emerald, the green ruby, the red ruby, the opal, the sapphire, the amethyst, the carbuncle, the jasper, the lapis-lazuli, the agate and the topaz. Emeralds were found in Egypt, Media and Cyprus; green rubies in Bactria; red rubies in Caria; opals in Egypt, Cyprus and Asia Minor; amethysts in Egypt, Cyprus, Galatia and Armenia; sapphires in Cyprus; carbuncles in Caria; jaspers in Cyprus, Asia Minor and Persia; sard in Babylonia; agates in Carmania, Susiana and Armenia; topaz in Upper Egypt; jet in Lycia; garnets and the beryl in Armenia, and lapis-lazuli in Egypt, Media and Cyprus. Lapis-lazuli existed in huge masses. Whole cliffs of this gem overhang the river Kashkar in Kaferistan. The myrrhine vases of antiquity, supposed to be of agate, came from Carmania, and seem to have been of great size.

Gems.

SECTION II.—THE MEDIAN EMPIRE.

THE origin of the Medes is involved in impenetrable obscurity. They were of Aryan descent, and were a kindred people with their southern neighbors, the Persians, from whom they differed but little in race, language, institutions and religion. From the little that we know of their primitive history it appears that they were an important tribe in very early times. The Book of Genesis mentions them under the name of Madai, and Berosus states that they furnished a dynasty to Babylon at a period anterior to B. C. 2000. These circumstances would seem to show that the Medes were a powerful primeval race, and actually constituted a ruling power in Western Asia as early as the

**Aryan
Origin
of the
Medes.**

twenty-third century before Christ—long before Abraham migrated from Ur to Harran.

The
Four
Tongues.

Recent linguistic research has satisfactorily shown that the *Arba Lisun*, or "Four Tongues," of ancient Chaldæa, so frequently mentioned on the ancient monuments, included an Aryan formation, thus confirming Berosus's account of an Aryan conquest of Chaldæa B. C. 2286. There are other evidences of the early spread of the Median race, thus implying that they were a great nation in Western Asia long prior to the date of the Aryan, or Iranic, movements in Bactria and adjacent regions. Scattered remnants of a great migratory host, which issued from the mountains east of the Tigris and dispersed itself over the regions to the north and north-west in prehistoric times, are plainly visible in such races as the Matieni of Zagros and Cappadocia, the Sauromatæ (or Northern Medes) of the country between the Palus Mæotis and the Caspian Sea, the Mætæor Mætætæ of the tract about the mouth of the Don, and the Mædi of Thrace. A tribe mentioned by Herodotus—the Sigynnæ in the region between the Danube and the Adriatic—claimed to be of Median descent, and this claim was substantiated by the resemblance of their national dress to that of the Medes. Herodotus, in relating these facts, remarks that "nothing is impossible in the long lapse of ages."

Media
and
Androm-
eda.

Two Greek legends designated the Medes under the two eponyms of Media and Andromeda, and refer to a period anterior to the age of Homer—no later than B. C. 1000. These legends connect the Medes with Syria and Colchis—two countries remote from each other—thus showing that the fame of the Medes was great in that part of Asia known to the Greeks. From these observations it would seem that the Medes must have been as great and powerful a people in primitive times as they became in the period of the decline and fall of Assyria. We possess no distinct historical knowledge of the first period of Median greatness, the only traces of early Median preponderance being found in ethnological names and mythological speculations. Recent discoveries show that the Median dynasty which governed Chaldæa from B. C. 2286 to B. C. 2052 was a Susianian, or Elamite, race of kings.

Beginning
of
Median
History.

The history of the Medes as a nation begins in the latter half of the ninth century before Christ. The Assyrian monarch, Shalmaneser II., the Black Obelisk king, states that in the twenty-fourth year of his reign, B. C. 835, after conquering the Zimri of the Zagros mountain region and reducing the Persians to tribute, he invaded Media Magna, which he plundered after ravaging the country with fire and sword. The Medes were then divided into many tribes ruled by petty chieftains, and were thus a weak and insignificant people.

The time of this first Assyrian attack on Media, when Assyria was in her prime, and Media was only emerging from weakness and obscurity, was the period which Ctesias assigned to the fall of Assyria and the rise of Media. The account of Ctesias regarding this fact was accepted until the recent discoveries of the native Assyrian records showed the untrustworthiness of his chronology.

**Account
by
Ctesias.**

The Assyrian king, Shamas-Vul II., the son and successor of Shalmaneser II., also invaded Media and devastated the country with fire and sword. Shamas-Vul's son and successor, Vul-lush III., reduced the Medes to tribute. Towards the end of the ninth century before Christ the Medes agreed to pay an annual tribute to exempt their country from ravage.

**Assyrian
Conquest
of
Media.**

A century later, about B. C. 710, the great Assyrian king, Sargon, invaded Media with a large army, overran the country, seized several towns and "annexed them to Assyria," and also established a number of fortified posts in portions of the country. A standing army was stationed in these posts to overawe the inhabitants and to prevent them from making an effectual resistance to the arms of the Assyrians. With the same end in view wholesale deportations were resorted to, many of the Medes being colonized in other portions of the Assyrian Empire, while Samaritan captives were settled in the Median cities. By way of tribute the Medes were required to furnish annually a number of horses to the Assyrian royal stud.

**Sargon's
Invasion
of
Media.**

As Ctesias's account of the Median revolt under Arbaces and the conquest of Nineveh synchronizes almost with the first known Assyrian ravages in Media, so Herodotus's account of the revolt of the Medes under Deïoces corresponds with the date assigned by the Assyrian records for the full and complete Assyrian subjugation of Media.

**Accounts
by
Ctesias
and
Herodotus.**

After Sargon's conquest of Media Magna the Medes of that region quietly submitted to Assyrian domination for almost three-fourths of a century. During this period the Assyrian supremacy was extended over the more remote Median tribes, particularly those of Azerbaijan. Sennacherib boasted that in the beginning of his reign (B. C. 702) he received an embassy from the more distant portions of Media—"parts of which the kings his fathers had not even heard"—which brought him presents in token of submission, and willingly accepted his yoke. Sennacherib's son, Esar-haddon, stated that about his tenth year (B. C. 671) he invaded Bikni, or Bikan, a remote Median province—"whereof the kings his fathers had never heard the name"—and compelled the cities of this region to acknowledge his dominion. The numerous petty independent chiefs who ruled the cities of this territory, according to Esar-haddon's account, submitted to his arms and

**Assyrian
Supremacy
over
Media.**

agreed to pay tribute, after he had carried two of them captive to Assyria, and Assyrian officers were admitted into their cities.

Median
Kings.

The Median kings according to Ctesias, beginning with Arbaces, are regarded by modern writers as fictitious personages, as is also the Deïoces at the head of the list according to Herodotus. The following is a table of the Median kings according to these two Greek writers:

MEDIAN KINGS ACCORDING TO CTESIAS.		MEDIAN KINGS ACCORDING TO HERODOTUS.	
Arbaces	28 years.	Interregnum	
Maudaces	50 "	Deïoces	53 years.
Sosarmus	30 "	Interregnum	
Artycas	50 "	Deïoces	53 "
Arbianes	22 "	Phraortes	22 "
Artæus	40 "	Cyaxares	40 "
Artynes	22 "	Phraortes	22 "
Astibaras	40 "	Cyaxares	40 "

Mythical
Character
of
Deïoces.

As the time assigned by Herodotus to the reign of Deïoces, whom he represents as the founder of a centralized monarchy in Media, is the very period during which Sargon of Assyria was establishing fortified posts in the country and settling his Israelite captives in the "cities of the Medes"—and as the alleged reign of Deïoces according to Herodotus synchronizes with the brilliant Assyrian reigns of Sargon, Sennacherib, Esar-haddon and Asshur-bani-pal—it is evident that the whole story of Deïoces is purely mythical, as his name is not mentioned in the contemporary annals of Assyria, according to which the Medes were still a weak, disorganized and divided people. Even as late as B. C. 671 Esar-haddon is said to have subdued the more distant Medes, whom he still found under the government of many petty chiefs. According to the evidence furnished us by modern investigation and discovery, a consolidated monarchy could not have been organized in Media before B. C. 660, almost a half century subsequent to the time assigned by Herodotus.

Esar-
haddon's
Conquest
of
Media.

Rise of
Media
under
Cyaxares.

The sudden development of national power and the rise of a centralized monarchy in Media were owing to the recent Aryan migrations from the regions east and south-east of the Caspian sea. CYAXARES, who about B. C. 632 conducted a Median expedition against Nineveh, was known to the Aryan tribes of the North-east, and in the reign of the great Persian king, Darius Hystaspes, a Sagartian headed a revolt in that region, claiming the Sagartian throne as a descendant from Cyaxares. It is supposed that Cyaxares and his father, the Phraortes of Herodotus, conducted fresh Aryan migrations from Bactria and Sagartia to Media, thus augmenting the strength of the Aryan race

in the region just east of the Zagros range, and laying the foundations of a powerful consolidated kingdom in that mountain land. Accepted by the Aryan Medes as their chief, Cyaxares reduced the scattered Scythic tribes who occupied the high mountain region, and subdued the Zimri, the Minni, the Hupuska and other small nations occupying the territory between Media Magna and Assyria.

Thus Cyaxares is generally regarded as the founder of the great Median Empire; and Phraortes, whom Herodotus represents as the second King of Media and as the father of Cyaxares, is believed to be a fabulous personage. The testimony of Æschylus and the Behistun Inscription both make Cyaxares the founder of the Median monarchy.

**Fabulous
Character
of
Phra-
ortes.**

No sooner did Cyaxares find himself at the head of a powerful centralized monarchy, and free from all danger of Assyrian conquest, than he meditated the bold enterprise of attacking the colossal power which had for almost seven centuries swayed the destinies of Western Asia. The last great Assyrian king, Asshur-bani-pal, was now in his old age, and his declining vigor and energy afforded encouragement to the ambitious designs of the warlike Median monarch. Therefore about B. C. 634, when Cyaxares had reigned thirty-four years, the Medes suddenly issued from the passes of the Zagros and overran the fertile plains of Assyria at the base of the mountains. The Assyrian monarch, in great alarm, placed himself at the head of his troops and took the field against the invaders. The Medes were thoroughly defeated in a great battle, their army being entirely cut to pieces, and the father of Cyaxares being among the slain.

**War with
Assyria.**

**Median
Defeat.**

Thus the first Median attack on Assyria ended in complete disaster. The Medes had overrated their military strength. Although they had already proven themselves a match for the Assyrians while acting on the defensive in their mountain fastnesses, they could not withstand their enemy in the open plain while assuming the aggressive. Cyaxares abandoned the struggle until his troops could be properly disciplined to prevail against the armed hosts of Assyria. He at once set about organizing his army into several distinct corps, consisting respectively of infantry and cavalry, of archers, slingers and lancers. Feeling himself able to cope with the Assyrians, Cyaxares renewed the war and led a large army into Assyria, signally defeating the troops of Asshur-bani-pal and forcing them to seek refuge behind the defenses of Nineveh. The victorious Median king pursued the fleeing Assyrian hosts to the very walls of their capital, which he at once besieged, but he was soon recalled to the defense of his own land by the terrible Scythian inundation which swept ruin and devastation over both Assyria and Media.

**War
Renewed.**

**Median
Victory.**

**Scythian
Conquest.**

The Scythians, as we have noticed in the history of Assyria, occupied the vast plains north of the Euxine (now Black Sea), the Caucasus mountains, the Caspian sea, and the Jaxartes, or Sihon river. Their characteristics have been described in our account of their invasion of Assyria. After pouring over the Caucasus, the Scyths attacked the Medes under Cyaxares as they were returning from the siege of Nineveh to defend their own country from the barbarous hordes of the North. The Medes and the Scyths were fully matched, each being hardy, warlike, active and energetic, and each having the cavalry as its chief arm and the bow as its chief weapon. The Medes were doubtless the better disciplined. They had more of a variety of weapons and soldiers, and were personally the more powerful. But the Scythians were by far the more numerous, besides being recklessly brave and masters of tactics which made them well-nigh irresistible. The Scyths had overrun Western Asia to plunder and ravage. Madyes, the Scythian leader, defeated Cyaxares and forced him to accept the suzerainty of the Scyths and to pay an annual tribute. The Scythian invaders continued to levy contributions upon the conquered people and oppressed them with repeated exactions. Spreading over all Western Asia the Scythic invaders carried plunder, devastation and massacre wherever they went.

**Massacre
of the
Scythian
Chiefs.**

The brave and patriotic Medes, with the love of independence so characteristic of mountaineers, and inspired with pride by their sudden rise and their great success in Assyria, took advantage of the gradual weakening of the barbarians, who were constantly dispersing their hosts over Assyria, Mesopotamia, Syria, Palestine, Armenia and Cappadocia, plundering and marauding everywhere and settling nowhere, conducting sieges and fighting battles, while their numbers were by degrees reduced by the sword, by sickness and excesses. Still fearing to encounter the Scyths in open battle, the Median king and his court invited the Scythian chiefs to a grand banquet, and, after making them helplessly intoxicated, remorselessly massacred them.

**Median
Revolt.**

The Medes at once flew to arms and attacked their Scythian oppressors with a fury intensified by years of repression. Nothing is known of the duration and circumstances of the war which ensued, and the stories of Ctesias concerning it are utterly without credit. He says that the Parthians united with their Scythian kinsmen, and that the war continued many years, numerous battles being fought with heavy losses on both sides, and the struggle ending without any decisive result. This fanciful writer also states that the Scyths were led by a queen of great beauty and bravery named Zarina, or Zarinæa, who won the hearts of her foes when unable to withstand their arms.

A singularly-romantic love story is related concerning this beautiful Amazon. She was said to be the wife of Marmareus, the Scythian king, and to have gone with him to the field, participating in all his battles. Being at one time wounded she was in danger of being taken prisoner by Stryangæus, son-in-law of the Median king, and only escaped by earnestly imploring Stryangæus to permit her to go. When Stryangæus was shortly afterwards made prisoner by Marmareus and threatened with death by his captor, Zarina interceded for him, and when her entreaties failed she murdered her husband in order to save her preserver's life. By this time Stryangæus and Zarina were in love with each other; and peace having been arranged between the Scyths and the Medes, Stryangæus visited Zarina at her court and was received with hospitality; but when he revealed the secret of his love Zarina repulsed him, reminding him of his wife, Rhætæa, who was famed as being more beautiful than herself, and entreating him to exhibit sufficient manhood by conquering an improper passion. Thereupon Stryangæus retired to his chamber and committed suicide, after having written to reproach Zarina with being the cause of his death.

Story
of the
Scythian
Queen
Zarina.

Ctesias mentions Zarina's capital as a town named Roxanacé, which is unknown to any other historian or geographer. The same writer mentions Zarina as having founded other towns. He says that the tomb of Zarina was a triangular pyramid, six hundred feet high and more than a mile around the base, crowned with a gigantic figure of the queen constructed from solid gold. This structure is represented as being the principal architectural monument of Zarina's capital.

Her
Capital
and
Tomb.

But, casting aside these fabulous stories by Ctesias, we only know that the war ended in the utter discomfiture of the Scythians, who were driven from Media and the neighboring countries across the Caucasus into their own homeland. The only vestiges which they left behind were the names of the Palestinian city of Scythopolis and the Armenian province of Sacasséné.

Expul-
sion
of the
Scyths.

Herodotus assigned the duration of the Scythian supremacy over Western Asia a period of twenty-eight years from their defeat of Cyaxares to his treacherous massacre of their chiefs. But the chronology of Herodotus is disputed by modern writers, many of whom give the year B. C. 625 as the date of the fall of Nineveh. According to Herodotus that event would have occurred B. C. 602. The belief that 625 is the proper date rests upon the statement of Abydenus and Polyhistor, who connect the fall of Nineveh with the accession of Nabopolassar at Babylon, which event the Canon of Ptolemy fixes at B. C. 625. Besides, the Lydian war of Cyaxares, which took place between B. C. 615 and 610, must have occurred after the fall of Nineveh. Eusebius gives B. C. 618 as the year of the destruction of Nineveh,

Accounts
of the
Scythian
Suprem-
acy
by the
Ancient
His-
torians.

and assigns a much shorter period to the Scythian domination over Western Asia than twenty-eight years; and his view is to be preferred to that of Herodotus. It is more likely that the twenty-eight years covered the entire period from the time of this first Scythian attack on Media to the final expulsion of the Scyths from Western Asia.

Cyaxares
Attacks
Assyria.

The decline and weakness of Assyria and the exhaustion of her resources after the Scythian inroad encouraged Cyaxares to renew his attack on Nineveh, which lay apparently at the mercy of any bold enemy ready to assail her. The gigantic power which had so long dominated Western Asia had thus fallen into decay; her prestige was gone, her glory had departed, her army had lost its spirit and organization, her defenses had been weakened, her haughty spirit had been broken.

Susianian
and
Babylonian
Revolt
against
Assyria.

While Cyaxares and his Medes were marching against Nineveh from the east, the Susianians rose in revolt and advanced against Assyria from the south. The last Assyrian king, Asshur-emid-ilin, or Saracus, with a portion of his army prepared to defend his capital against the Medes, and sent another portion under his general, Nabopolassar, to check the advance of the Susianians from the south. But Nabopolassar, as already related, betrayed his master and led a revolt of the Babylonians against the Assyrian king. He at once sent an embassy to the Median king, and the result was the close alliance between Cyaxares and Nabopolassar, cemented by the marriage of the daughter of Cyaxares with Nabopolassar's son Nebuchadnezzar, as also before noted. The united armies of the Medes and the Babylonians besieged Nineveh, which they finally took and destroyed. The fabulous account of this siege as narrated by Ctesias has been given in our account of Assyria, to which the reader is referred for its details. Ctesias called the Assyrian king Sardanapalus, the Median commander Arbaces, and the Babylonian Belesis. The self-immolation of the last Assyrian king, as related by Ctesias, is, however, confirmed by Abydenus and Berosus; and the story of Saracus perishing in his palace in a funeral pyre lighted with his own hand may therefore be accepted without question.

Median
and
Babylonian
Alliance.

Capture
and
Destruction
of
Nineveh.

Extinction
of the
Assyrian
Empire.

The conquerors divided the Assyrian Empire between them, Cyaxares obtaining Assyria proper and all the provinces to the north and north-west, while Nabopolassar obtained Babylonia, Susiana, Upper Mesopotamia, Syria, Phœnicia and Palestine. Thus two great empires—the Median and the Babylonian—arose out of the ashes of the Assyrian. These empires were founded by mutual consent, and were united in friendship and alliance by treaties and by a royal intermarriage. In all emergencies they were ready to give each other important aid. Thus once in the history of the ancient world two powerful

monarchies stood beside each other in peace, and without jealousy or hatred. Media and Babylonia were content with sharing the dominion of Western Asia between them, and, considering the world large enough for both, they remained fast friends and allies for more than half a century.

The overthrow of Assyria did not bring repose to the Median king. Roving bands of Scyths still ravaged Western Asia; while the vassal states of Assyria, released from her yoke by her downfall, made use of the occasion to assert their independence; but they were soon reminded that a new master, as powerful and aggressive as the one from which they had been freed, had arisen to claim as her inheritance the suzerainty of the vassal states of the fallen Assyrian Empire. Cyaxares, encouraged by his successes, was stimulated to fresh conquests. Herodotus briefly tells us that Cyaxares "subdued to himself all Asia above the Halys." This would imply the conquest of the countries between Media and Assyria on the east and the river Halys on the west, which would include Armenia and Cappadocia. For centuries had Armenia, strong in its lofty mountains, its deep forges and its many rapid rivers—the sources of the Tigris, the Euphrates, the Kur and the Aras—withstood all efforts at conquest by the Assyrian kings, and had only agreed to a nominal dependence upon Assyria during the reign of the last great Assyrian king. Cappadocia had not even been subject to Assyria in name, and had not thus far come into collision with any great Asiatic power. Other tribes of this region—neighbors of the Armenians and Cappadocians, but more remote from Media—were the Iberians, the Colchians, the Moschians, the Tibarenians, the Mares, the Macrones and the Mosynœcians; and were, according to Herodotus, conquered by Cyaxares, who thus extended his dominions to the Caucasus and the Euxine, or Black Sea, upon the north, and to the Halys river upon the west. But it is likely that the terrible Scythian ravages in Armenia and Cappadocia had made the inhabitants of those countries willing to accept the suzerainty of the powerful and civilized Medes, as the various tribes and nations of Asia Minor accepted the sovereignty or the suzerainty of the powerful Kings of Lydia.

Contemporaneously with the great Aryan migration from the East under Cyaxares, or his father, Phraortes, an Aryan wave swept over Armenia and Cappadocia, which had previously been under the supremacy of Turanian tribes. In Armenia the present Aryan language supplanted the former Turanian in the seventh century before Christ, as shown by the cuneiform inscriptions of Van and its vicinity. In Cappadocia the Moschians and Tibarenians were forced to yield their habitations to a Medo-Persian tribe called Katapatuka. This

Fresh
Conquests
by
Cyaxares.

Aryan
Migration
to
Armenia
and
Asia
Minor.

Median
Annexa-
tion of
Armenia,
Cappa-
docia and
Adjacent
Regions.

spread of Aryan nations into the region between the Caspian Sea and the Halys prepared the way for Media's supremacy over this part of Western Asia, as Cyaxares was welcomed by the Aryan immigrants, who joined his standard in the wars against the barbarous Scyths and the old Turanian aborigines of these countries. The last remnants of the Scyths were expelled, and within less than ten years from the overthrow of Assyria, Cyaxares enlarged the Median Empire with the addition of the fertile and valuable tracts of Armenia and Cappadocia—countries never really subject to Assyria—and also the entire region between Armenia and the Caucasus, and between the Caspian and Euxine seas.

War with
Lydia.

The advance of the Median Empire westward to the Halys, involving the absorption of Cappadocia, brought the Medes in collision with Lydia, a new power in Asia Minor, which, like Media, had suddenly risen to greatness. Lydia headed a confederacy of all the nations of Asia Minor west of the Halys to resist the further progress of the Median power westward. Cyaxares obtained assistance from his old ally, Nabopolassar of Babylon, against the Lydians. With a large army the Median king invaded Asia Minor, and, according to Herodotus, fought many battles with the Lydians with various success. After the war had continued six years it was brought to an end by a remarkable circumstance. On a certain occasion, as the Median and Lydian armies were engaged in battle, a sudden darkness enveloped the combatants and filled them with superstitious awe. The sun was eclipsed, and the two armies, ceasing from the struggle, gazed with dread upon the celestial phenomenon. Amid the general alarm, we are told, a desire for peace seized both armies. Two chiefs, the foremost allies on their respective sides, improved the occasion to induce the warring monarchs—Cyaxares of Media and Alyattes of Lydia—to sheathe their swords. Herodotus says that Syennesis, King of Cilicia, as the ally of the Lydian king, and Labynetus of Babylon, probably either Nabopolassar or Nebuchadnezzar, as the ally of the Median monarch, came to propose an immediate suspension of hostilities; and when this proposal was accepted a treaty of peace was arranged, B. C. 610. Both parties retained the territories they had respectively held before the war, so that the treaty left everything in *status quo*. The Kings of Media and Lydia agreed to swear a friendship, and to cement the alliance Alyattes agreed to give his daughter in marriage to Astyages, the son of Cyaxares. In accordance with the barbarous customs of the time and place, the two kings, having met and repeated the words of the formula, punctured their own arms, and then sealed their contract by each sucking a part of the blood from the other's wound.

Median
and
Lydian
Alliance.

By this peace the three great Asiatic empires of the time—Media, Lydia and Babylonia—became fast friends and allies, and stood side by side in peace for fifty years, until each was in turn absorbed in the great Medo-Persian Empire, which for several centuries held sway over all Western Asia and Egypt. The crown-princes of Media, Lydia and Babylonia were placed on terms of blood relationship, and “had become brothers.” Thus all Western Asia, from the shores of the Ægean on the west to the Persian Gulf on the east, was now ruled by dynasties united by intermarriages, bound to respect each other’s rights and animated by a spirit of mutual friendliness and genuine attachment. After more than five centuries of perpetual war and ravage, after fifty years of strife and bloodshed, during which the venerable monarchy of Assyria, which for seven centuries had ruled Western Asia at her will, had gone to pieces, and the new Median and Babylonian Empires had taken her place, that quarter of the globe entered upon a period of repose which contrasted strongly with the previous long period of almost constant struggle. Media, Lydia and Babylonia, as fast friends and allies, pursued their separate courses without quarrel or collision, thus allowing the nations under their respective dominions a repose which they greatly needed and desired.

**Alliance
and
Friend-
ship of
Media,
Lydia and
Babylonia.**

According to Herodotus, Cyaxares, the founder of the great Median Empire, died B. C. 593, after a reign of forty years, and was succeeded by his son, ASTYAGES, who, as we have observed, had received as a bride the daughter of Alyattes, King of Lydia. Cyaxares, as a great warrior and the founder of an empire, was a conqueror after the Asiatic model. He possessed ability, perseverance, energy, ambition, and force of character, and these qualities made him a successful leader. He was faithful to his friends, but considered treachery permissible to his foes. He did not, however, possess the ability to organize the empire his conquests had built up; and his establishment of Magianism as the state religion was the only one of his institutions that appeared to be laid on deep and stable foundations. The empire which he founded was the shortest-lived of all the great ancient Oriental monarchies, having risen and fallen within the short space of threescore years and ten—the period allotted by the Psalmist as the natural lifetime of an individual.

**Death of
Cyaxares.**

**The
Short-
lived
Median
Empire.**

Astyages lacked his father’s ability and energy. Born to the inheritance of a great empire, and bred in the luxury of a magnificent Oriental court, he was apparently content with the lot which fortune seemed to have assigned him, and had no further ambition. He was said to have been handsome, cautious, and of an easy and generous temper; but the anecdotes of his manner of living at Ecbatana, as related by Herodotus, Xenophon and Nicolas of Damascus, are mainly

**King
Astyages
and His
Court.**

legendary and therefore unreliable as material for history. Still the united testimony of these three writers gives us some idea of the court of Astyages, which resembled that of the Assyrian kings in its main features. The Median monarch led a secluded life, and could only be seen by those who asked and obtained an audience. He was surrounded by guards and eunuchs, the latter holding most of the offices about the royal person. The court of Ecbatana was celebrated for the magnificence of its apparel, for its banquets and for the number and organization of its attendants. The courtiers wore long flowing robes of various colors, red and purple predominating, and adorned their necks with gold chains or collars, and their wrists with bracelets of the same costly material. Their horses frequently had golden bits to their bridles. One royal officer was called "the King's Eye"; another was assigned the privilege of introducing strangers to the sovereign; a third was his cupbearer; a fourth his messenger. Guards, torch-bearers, serving-men, ushers and sweepers were among the lower attendants. "The king's table-companions" were a privileged class of courtiers of the highest rank. Hunting was the chief pastime in which the court indulged. This usually took place in a park, or "paradise," near the capital; but sometimes the king and court went out on a grand hunt in the open country, where lions, leopards, bears, wild boars, wild asses, antelopes, stags and wild sheep abounded, and when the beaters had driven the beasts into a confined space the hunting parties dispatched them with arrows and spears.

The
Magi.

Herodotus tells us that the priestly caste of the Magi, who were held in the highest esteem by both king and people, were in constant attendance at the Median court, ready to expound dreams and omens, and to give advice on all matters of state policy. They had charge of the religious ceremonial, and often held high offices of state. They were the only class who possessed any real influence over the monarch.

Account
by
Eusebius.

The long reign of Astyages was mainly peaceful until near its close. Eusebius contradicts Herodotus by saying that Astyages, and not Cyaxares, conducted the great war with Alyattes of Lydia; and Moses of Choréné alone states that Astyages carried on a long struggle with Tigranes, an Armenian king—neither of which statements deserve any credit. The Greeks evidently regarded Astyages as an unwarlike king. On the north-eastern frontier of his empire, Astyages extended his dominion by the acquisition of the low country now called Talish and Ghilan, where the powerful tribe of the Cadusians had thus far maintained its independence. Diodorus alone states that they were able to bring two hundred thousand men into the field—a statement unsupported by any other writer and unworthy of credit. At this time the Cadusian king, Aphernes, or Ornaphernes, uncertain of his

Account
by
Diodorus.

position, surrendered his sovereignty to Astyages by a secret treaty, and the Cadusians peacefully passed under the sway of the Median king.

Astyages was unhappy in his domestic relations. His "mariage de convenance" with the Lydian princess, Aryênis, brought him no son, and the want of an heir led him to contract those marriages mentioned by Moses of Chorêné in his History of Armenia—one with Anusia, and another with the beautiful Tigrania, sister of the Armenian king, Tigranes. Still he had no male offspring. Herodotus and Xenophon assigned him a daughter named Mandané, whom they considered the mother of Cyrus the Great; but Ctesias denied this, and gave him a daughter named Amytis, whom he regarded as the wife, first of Spitaces the Mede, and afterwards of Cyrus the Persian. These stories, designed to gratify the vanity of the Persians and to flatter the Medes, are entitled to no credit. It is therefore doubtful if the second and last Median king had any child at all.

In his old age, B. C. 558, occurred the event which ended the reign of Astyages and the empire of Media. The Persians—the Aryan kinsmen of the Medes—had become settled in the region south and south-east of Media, between the 32d parallel and the Persian Gulf, and had acknowledged the suzerainty of the Median kings during the period of their greatness. But dwelling in their rugged mountains and high upland plains, the Persians had retained the primitive simplicity of their manners, and had intermingled but slightly with the Medes, being governed directly by their own native kings of the Achæmenian dynasty, whose founder was said to have been the legendary Achæmenes. These princes were related by marriage with the Cappadocian kings, and their royal house was considered one of the noblest in Western Asia. Herodotus regarded Persia as absorbed into Media at this time, and the Achæmenidæ as simply a noble Persian family. Nicolas of Damascus considered Persia a Median satrapy, Atradata, the father of Cyrus, being satrap. Xenophon and Moses of Chorêné gave the Achæmenidæ their royal rank, and considered Persia as completely independent of Media, while they regarded Cyrus as a great and powerful sovereign during the reign of Astyages; and this view is sustained by the native Persian records. In the Behistun Inscription, Darius declares: "There are eight of my race who have been kings before me. I am the ninth." In an inscription found on a brick brought from Senkereh, Cyrus the Great calls himself "the son of Cambyses, *the powerful king*." The residence of Cyrus at the Median court at Ecbatana—which is asserted in almost every narrative of his life before he became king—would seem to imply at least an acknowledgment of nominal Median supremacy over Persia.

Unhappy
Domestic
Relations
of
Astyages.

Accounts
by
Ancient
Writers.

Persia
under the
Achæmenian
Dynasty.

Accounts
by
Ancient
Writers.

Cyrus
the
Great.

Cyrus
at the
Median
Court.

During his residence at the Median court Cyrus observed the unwarlike disposition of that generation of Medes, who had not seen any actual military service. He had a contempt for the personal character of Astyages, who spent his life in luxury, mainly at Ecbatana, amid eunuchs, concubines and dancing-girls. The Persian crown-prince resolved to raise the standard of rebellion, to free his country from Median supremacy, and to vindicate the pure Zoroastrian religion, which the Achæmenians championed, and which the Magi, aided and upheld by the Median monarchs, had corrupted.

Cyrus
Returns
to
Persia.

Cyrus asked permission from Astyages to visit his father, who was in poor health, but this request was refused by the Median king on the plea that he was too much attached to the Persian crown-prince to miss his presence for a single day. But on the application of a favorite eunuch, Cyrus was allowed a leave of absence for five months, and with several attendants he left Ecbatana by night, taking the road leading to his native Persia.

Median
Pursuit
of
Cyrus
and his
Escape.

The next evening, enjoying himself over his wine as usual, in the company of his concubines, singing-girls and dancing-girls, Astyages asked one of them to sing. The girl took her lyre and sang as follows: "The lion had the wild-boar in his power, but let him depart to his own lair; in his lair he will wax in strength, and will cause the lion a world of toil; till at length, although the weaker, he will overcome the stronger." The words of this song caused the king extreme anxiety, as he had already learned of a Chaldaean prophecy designating Cyrus as a future king of the Persians. Astyages at once ordered an officer with a body of horsemen to pursue the Persian crown-prince and bring him back dead or alive. The officer overtook Cyrus and announced his errand, whereupon Cyrus expressed his willingness to return to the Median court, but proposed that, as it was late, they should rest for the night. The Medes agreed to this; and Cyrus, feasting them, made them all intoxicated, after which he mounted his horse and rode off at full speed with his attendants, until he arrived at a Persian outpost, where he had arranged with his father to meet a body of Persian troops. After having slept off their drunkenness and discovering that their prisoners had fled, the Medes pursued, and again overtaking Cyrus, who was backed by an armed force, they attacked him, but were defeated with great loss and driven into retreat; and Cyrus escaped into Persia.

Median
Invasion
of
Persia.

Upon hearing of the escape of the Persian crown-prince, Astyages was greatly chagrined, and, smiting his thigh, he exclaimed: "Ah! fool, thou knewest well that it boots not to heap favors on the vile; yet didst thou suffer thyself to be gulled by smooth words; and so thou hast brought upon thyself this mischief. But even now he shall not

get off scotfree." Instantly the Median king, in his rage, sent for his generals, who, in pursuance of the royal orders, soon collected an army of three thousand chariots, two hundred thousand horse, and a million footmen, to reduce Persia to obedience. With this immense host Astyages invaded the revolted province, and engaged the army which Cyrus and his father, Cambyses, had assembled for defense. The Persian army consisted of a hundred chariots, fifty thousand horsemen, and three hundred thousand light-armed foot, who were drawn up in front of a fortified town near the frontier.

At this town the first day's battle was sanguinary but indecisive; but on the second day Astyages, by a skillful use of his superior numbers, won a decided victory. After he had detached one hundred thousand men with orders to make a circuit and get into the rear of the town, the Median king renewed the attack; and when the Persians had their whole attention directed to the battle in their front, the detached Median troops fell on the city and took it, before the garrison was aware. Cambyses, who commanded the garrison, was mortally wounded and taken prisoner. The Persian army in the open field, finding itself attacked in front and rear, broke and fled towards the interior, to defend Pasargadæ, the Persian capital. After giving Cambyses an honorable burial, Astyages hotly and relentlessly pursued the defeated and fleeing Persian host.

Two
Median
Victories.

Between the battlefield and Pasargadæ was a barrier of lofty and precipitous hills, penetrated only by a single narrow pass, guarded by ten thousand Persians. Seeing that the pass could not be forced, Astyages sent a detachment along the foot of the range till they found a place where they could ascend the mountain, when they climbed the rugged declivity and seized the heights directly above the defile. Thereupon the Persians were obliged to evacuate their strong position and to fall back to a lower range of hills near Pasargadæ, where another conflict of two days occurred. On the first day the Medes failed in all their efforts to ascend the low but steep hills, the Persians hurling heavy masses of stone upon their ascending columns. On the second day Astyages had placed a body of troops at the foot of the hills below his attacking columns, with orders to kill all who refused to ascend, or who, after ascending, endeavored to descend the heights. Thus forced to advance, the Medes fought with desperation, driving the Persians before them up the slopes of the hill to its summit, where the Persian women and children had been placed for safety. The courage of the Persians was aroused by the taunts and reproaches of their mothers and wives, and, by a sudden furious charge, they overbore the astonished Medes, driving them in headlong flight down the declivity in such confusion that the Persians slew sixty thousand of them.

Median
Defeat.

Final
Median
Over-
throw.

Astyages still persevered, but was decisively defeated by Cyrus in a fifth battle near Pasargadæ, his army being routed and his camp taken. All the Median royal insignia fell into the hands of the victorious Persian king, who assumed them amid the enthusiastic shouts of his troops, who saluted him as "King of Media and Persia." Astyages sought safety in flight, his army dispersed, and most of his followers deserted him. He was hotly pursued by his triumphant foe, who, forcing him to an engagement, again defeated him and took him prisoner.

End
of the
Median
Empire.

The Median Empire had now received its death-blow. Media and all its dependencies at once submitted to Cyrus, who thus became the founder of the great Medo-Persian Empire, which for two centuries swayed the destinies of all Western Asia and North-eastern Africa, after the conquest and absorption of the great Oriental empires contemporary with Media—namely, Lydia, Babylonia and Egypt. Thus the supremacy of the Aryan race in Asia was transferred from the Medes to their near kinsmen, the Persians; and pure Zoroastrianism was restored on the ruins of the corrupt Magian system which the Median kings had allowed to take the place of the primitive faith of the Bac-trian prophet. The law of the new empire was still "the law of the Medes and Persians." Official employments were open to the people of both these kindred Aryan nations.

Its
Extent
and Area

The Median Empire, in its extent and fertility of territory, was not inferior to the Assyrian. It reached from Rhages and the Carmanian desert on the east to the river Halys on the west—a distance of about thirteen hundred miles. From its northern confines along the Euxine (now Black Sea), the Caucasus and the Caspian, to its southern limits along the Euphrates and the Persian Gulf, its width was about five hundred and forty miles in its eastern portion and about two hundred and forty miles in its western portion. It thus had an area of about half a million square miles; being as large as Great Britain, France, Spain and Portugal combined.

SECTION III.—MEDIAN CIVILIZATION.

Aryan
Origin
and
Kinship
of the
Medes
and
Persians.

ALL sacred and profane history classes the Medes and Persians as kindred nations—a fact sustained by recent linguistic research, which proves them to have been a people similar in race and language, as well as in institutions and religion. This fact, along with the express statements of Herodotus and Strabo, shows that the Medes and Persians, the leading Iranic nations, belonged to the great Aryan, or Indo-European branch of the Caucasian race. In ancient times all the leading tribes and nations of the great plateau of Iran and even beyond it

in a northerly direction to the Jaxartes (now Sihon) river and eastward to the Hyphasis (now Sutlej)—Medes, Persians, Sagartians, Chorasmians, Bactrians, Sogdians, Hyrcanians, Sarangians, Gandarians and Sanskritic, or Brahmanic Indians—all belonged to a single stock, united by the tie of a common language, common manners and customs, and mainly a common religious faith. The Medes and Persians—the two leading Aryan nations of Asia—were scarcely distinguishable from each other in any ethnic features.

The sculptures of the Achæmenian Kings of Persia represent the Medes and Persians as a noble variety of the human species—with a tall, graceful and stately physical form; a handsome and attractive physiognomy, frequently bearing some resemblance to the Greek; a high and straight forehead; the nose nearly in the same line, long and well-formed, sometimes markedly aquiline; the upper lip short, usually shaded by a mustache; the chin rounded and commonly covered with a curly beard. The race was proud of their hair, which grew plentifully. On the top of the head the hair was worn smooth, but was drawn back from the forehead and twisted into a row or two of crisp curls, being also arranged into a large mass of similar small close ringlets at the back of the head over the ears.

Their
Physi-
ognomy
and Form.

Xenophon tells us that the Median women were remarkable for their stature and beauty. Plutarch, Ammianus Marcellinus and others say the same of the Persian women. The ancient Aryan nations appear to have treated women with a spirit of chivalry, allowing them the full development of their physical powers, and rendering them specially attractive to their own husbands as well as to men of other ancient nations.

The
Median
Women.

Says Rawlinson: "The modern Persian is a very degenerate representative of the ancient Aryan stock. Slight and supple in person, with quick, glancing eyes, delicate features and a vivacious manner, he lacks the dignity and strength, the calm repose and simple grace of the race from which he is sprung. Fourteen centuries of subjection to despotic sway have left their stamp upon his countenance and his frame, which, though still retaining some traces of the original type, have been sadly weakened and lowered by so long a term of subservience. Probably the wild Kurd or Lur of the present day more nearly corresponds in physique to the ancient Mede than do the softer inhabitants of the great plateau."

Rawlin-
son's
Account.

The ancient Medes were noted for their bravery. Originally equal, and perhaps superior to their Persian kinsmen, they were during the entire period of Persian supremacy only second to them in courage and warlike characteristics. When allowed to take his choice out of the vast host of Xerxes during the war with Greece, Mardonius selected

Median
Bravery.

the Median troops next to the Persians. When the battle opened he kept the Medes near himself, assigning them their place in the line near that of the Persian contingent. Diodorus states that the Medes were chosen to make the first attack upon the Greek position at Thermopylæ, where they showed their valor, though unsuccessful. In the earlier periods of their history, before they had been corrupted by wealth and luxury, their courage and military prowess fully earned them the titles applied to them by the Hebrew prophet Ezekiel: "the mighty one of the heathen—the terrible of the nations."

Median
Cruelty.

Median valor was utterly merciless. Median armies, we are told, did "dash to pieces" the fighting-men of other nations, giving them no quarter; and inflicted indignities and cruelties upon the women and children of their enemies. The worst atrocities which lust and hate inspired accompanied the Median conquests, neither the virtue of women nor the innocence of children being any protection to them. The infant was slain before its parents' eyes, and the sanctity of the domestic hearth was invaded. Insult and vengeance were allowed full scope, and the brutal Median soldiery freely indulged their tiger-like thirst for the blood of their foes.

Primitive
Sim-
plicity.

The habits of the Medes were at first simple and manly; but, as with all conquering Oriental nations, success was at once followed by degeneracy, and the Medes in due time became corrupted and enervated by the luxuries of conquest. After their conquests they relaxed the stringency of their former habits and indulged in the pleasures of soft and luxurious living. Xenophon contrasted in vivid colors the primitive simplicity of Persia proper, where the old Aryan habits, once common to both nations, were still maintained in all their original stringency, with the luxury and magnificence prevailing at Ecbatana. Herodotus and Strabo alluded to the luxury of the Median dress. Thus it appears that the Medes in the later days of their empire were a luxurious people, displaying a pomp and magnificence unknown to their ancestors, affecting splendor in their dress, grandeur and elegant ornamentation in their buildings, variety in their banquets, and reaching a degree of civilization almost equal to that of the Assyrians, though vastly inferior to them in taste and refinement. Their ornamentation displayed a barbaric magnificence, distinguished by richness of material. Literature and letters received little attention. A stately dress and a new style of architecture are the only Median inventions. Professor Rawlinson says of the Medes: "They were brave, energetic, enterprising, fond of display, capable of appreciating to some extent the advantages of civilized life; but they had little genius, and the world is scarcely indebted to them for a single important addition to the general stock of its ideas."

**The
Median
Armies.**

Herodotus says that in the army of Xerxes the Medes were armed exactly like the Persians, and that they wore a soft felt cap on the head, a sleeved tunic on the body, and trousers on the legs. He tells us that their offensive arms were the spear, the bow and the dagger. They had large wicker shields, and carried their quivers suspended at their backs. The tunic was sometimes made into a coat of mail by adding to it on the outside a number of small iron plates arranged so as to overlap each other like the scales of a fish. They served alike on horseback and on foot, with like equipments in both cases. Strabo and Xenophon, as well as Isaiah and Jeremiah, describe the Median armies as originally simpler in character. The primitive Medes were a nation of horse-archers. Trained from early boyhood to a variety of equestrian exercises, and skillful in the use of the bow, they dashed upon their enemies with swarms of horse, like the Scythians, and won their victories mainly by the skillful discharge of their arrows as they advanced, retreated, or manœuvred about their foe. The prophet Jeremiah spoke of the sword and the spear being used by the Medes and Persians.

**Weapons
of
Warfare.**

The sculptures of Persepolis represent the bow used by the Medes and Persians as short, and curved like that of the Assyrians. It was generally carried in a bow-case, either suspended at the back or from the girdle. The arrows, carried in a quiver suspended behind the right shoulder, were not over three feet long. The quiver was round, covered at the top and fastened by means of a flap and strap, the last passed over a button. The Median spear, or lance, was six or seven feet long. The sword was short, and was suspended at the right thigh by means of a belt encircling the waist, and was also held by a strap fastened to the bottom of the sheath and passing around the right leg just above the knee. Median shields were either round or oval.

**Median
Dress.**

The sculptures show us the favorite dress of the Medes in peace. The Persian bas-reliefs represent the long flowing robe, with its graceful folds, as the garb of the kings, the chief nobles and the chief officers of the court. This dress is also seen upon the darics and the gems, and is believed to be the celebrated "Median garment" mentioned by Herodotus, Xenophon and Strabo. This garment fitted closely to the chest and shoulders, but hung over the arms in two large loose sleeves open at the bottom. It was fastened at the waist by a cincture. Below it drooped in two clusters of perpendicular folds at both sides, and hung between these in festoons like a curtain. It reached to the ankles. The Median robes were of many colors, some being purple, some scarlet, and others a dark gray or a deep crimson. Procopius says that they were made of silk. Xenophon says that the Medes wore undergarments, such as a sleeved shirt, or tunic, of a pur-

ple color, and embroidered trousers. The feet were covered with high shoes or low boots, opening in front and fastened with buttons. The Medes wore felt caps like the Persians, or high-crowned hats, made of felt or cloth, and dyed in different hues.

Cos-
metics,
Dyes and
Orna-
ments.

Xenophon tells us that the Medes used cosmetics, rubbing them into the skin to improve the complexion. They also used false hair in abundance. Like other Oriental nations, ancient and modern, they used dyes to improve the brilliancy of the eyes and make them appear larger and softer. They also wore golden ornaments, such as chains or collars around the neck, bracelets around the wrists, and ear-rings fastened into the ears. The bits and other parts of the harness of their horses were also frequently of gold.

Banquets.

Xenophon also tells us that the Medes were extremely luxurious at their banquets. Not only plain meat and various kinds of game, with bread and wine, but many side-dishes and different kinds of sauces, were set before their guests. They ate with the hand, as Orientals still do, and used napkins. Each guest had his own dishes. Wine was drunk at the meal and afterwards, and the feast often ended in turmoil and confusion. At court the king received his wine at the hands of the cup-bearer, who first tasted it, so that the king might be certain that it was not poisoned, and then handed it to his master with much pomp and ceremony.

Court
Ceremo-
nial.

The court ceremonial was imposing. Herodotus tells us that the monarch was ordinarily kept secluded, and that no person could be admitted to his presence without formally requesting an audience and without being led before the sovereign by the proper officer. Strabo says that when he was admitted he prostrated himself with the same signs of adoration as when he entered a temple. The king, surrounded by his attendants, eunuchs and others, maintained a haughty reserve, and the visitor only saw him from a distance. Business was mainly transacted by writing. The monarch seldom left his palace, and was informed of the state of his empire through the reports of his officers.

Royal
Hunting.

The chief court amusement was hunting, but the king himself seldom participated in this pastime. Beasts of the chase were always abundant in Media; and the Median nobles are mentioned by Xenophon as hunting lions, bears, leopards, wild boars, stags, gazelles, wild sheep and wild asses. The first four of these were considered dangerous, the others harmless. These animals were usually pursued on horse-back, and aimed at with the bow or the spear.

Royal
Harem.

The Median monarch, like other Oriental sovereigns, maintained a seraglio, or harem, of wives and concubines; and polygamy was a common custom among the wealthy. Strabo tells us of a peculiar law among some Median tribes which required every man to have at least

five wives. The eunuchs, who swarmed at court, were mostly foreigners purchased in their infancy. This despised class were all-powerful with their royal master near the close of the Median Empire.

Thus corruption gradually sapped the vitality of the empire; and both the court and people had abandoned the hardy and simple customs of their ancestors, and had become enervated through luxury when the revolt of the Persians under Cyrus brought the Median Empire to a speedy end.

National
Corruption and
Decay.

Median architecture was characterized by a barbaric magnificence. It is believed that the Medes had learned sculpture from the Assyrians and that they taught it to the Persians; as everywhere among the remains of the Achæmenian kings are seen modifications of Assyrian types, such as the carving of winged genii, of colossal figures of bulls and lions, of grotesque monsters, and of clumsy representations of actual life, in imitation from Assyrian bas-reliefs. The only remnant of sculpture remaining that can be assigned to the Medes is a portion of a colossal stone lion yet to be seen at Hamadan, greatly injured by time, and consisting of the head and body of the lion, measuring about twelve feet, the tail and the forelegs being broken off. Its posture indicates some originality in Median art.

Median
Art.

SECTION IV.—THE MEDO-PERSIAN EMPIRE.

THE history of the Medo-Persian Empire begins with the overthrow of Astyages, the last King of Media, by CYRUS THE GREAT. But in the present narrative we must go considerably farther back; because in this instance, as in most other cases, the empire grew out of a previously-existing monarchy. Darius Hystaspes reckoned eight Persian kings before himself. The inscriptions of the Assyrian kings begin to notice the Persians about the middle of the ninth century before Christ. At that time Shalmaneser II., the Black Obelisk King of Assyria, found them in South-western Armenia, where they were in close contact with their Aryan kinsmen, the Medes, but of whom they appear to have been then entirely independent. Like the modern Kurds in the same region, they were not subject to a single head, but were governed by many petty chieftains, each of whom was the lord of a single town or a small mountain district. Shalmaneser II. says in his inscription that he took tribute from twenty-five such chiefs. His son and grandson received similar tokens of submission from this people. For almost a century thereafter the Assyrian records say nothing of the Persians, until the reign of Sennacherib, when they are found to be no longer in Armenia, but to have migrated beyond the

The
Primitive
Persians.

Zagros, into the regions north and north-east of Susiana, where they established their permanent home.

Origin
of the
Persian
Kingdom.

The Persians thus did not finish their migrations until near the end of the Assyrian period, and perhaps did not form an organized monarchy until near the fall of Nineveh. The establishment of a powerful monarchy in the neighboring country of Media about B. C. 660, or a little later, doubtless induced the Persians to follow the example of their kindred.

Achæ-
menes.

According to the native Persian tradition, the first Persian king was ACHÆMENES (Hakhamanish), from whom all the later Persian monarchs were descended, excepting probably the last, Darius Codomannus, who, some writers say, was not a member of the royal clan. The name of the first Persian king, Achæmenes, was derived from the royal clan of the Achæmenidæ. Certain writers have doubted the existence of Achæmenes, but he may have been a real king, who founded the original Persian monarchy by uniting the scattered tribes into one nation, and raised Persia into a power of some importance.

Teispes.

The successor of Achæmenes was his son TEISPES, according to the Behistun Inscription. Little is known of him and the next three monarchs, and the names of two are quite uncertain. One tradition ascribes either to the second or to the fourth king the establishment of friendly relations with a certain Pharnaces, King of Cappadocia, by the intermarriage of Atossa, a Persian princess, with the Cappadocian monarch.

Accounts
by
Herod-
otus,
Xenophon
and the
Behistun
Inscrip-
tion.

According to Herodotus, Persia, under these early kings, was absolutely subject to the dominion of the Medes, who conquered Persia and imposed their yoke upon its people before B. C. 634. But the native Persian records and the accounts of Xenophon represent Persia as being at this time a separate and powerful kingdom, either entirely independent of Media, or only nominally dependent. In the Behistun Inscription, Darius Hystaspes says: "There are eight kings of my race before me; I am the ninth. For a length of time we have been kings." The political condition of Persia as represented to us by Xenophon and the Behistun Inscription is perhaps the true one, and it may be doubted if there ever was a Median conquest of Persia; but Persia, being weaker and less developed, may have acknowledged the suzerainty of the more powerful Media, while being left undisturbed in the control of her own domestic affairs, and perhaps not much interfered with in her relations with foreign nations. Persia may have occupied the same relation toward Media that Egypt now does toward Turkey. This position was irksome to the Persian kings and unpleasant to their subjects. It detracted from the dignity of the Persian monarchs as independent sovereigns, and perhaps sometimes ham-

Median
Suzer-
ainty
and
Persian
Vas-
salage.

pered them, as they would from time to time have to pay court to their suzerain. Towards the close of the Median period the Persian monarch was obliged to send his eldest son, the heir and crown-prince, to Ecbatana, to reside at the Median court as a hosatge for the faithful discharge of the duties of his father as a vassal king. The Persian crown-prince was thus kept in a sort of honorable captivity, not being permitted to leave the Median court and return home without the consent of the Median king, though otherwise well treated.

Xenophon and Nicolas of Damascus represent this as the actual condition of Persia at that time. CAMBYSES, the father of Cyrus the Great—called Atradates by the latter writer—was King of Persia, and resided at Pasargadæ, while his son Cyrus was a resident at the Median court at Ecbatana, where he was in high favor with the reigning sovereign, Astyages. Xenophon and Herodotus represent Cyrus as the grandson of Astyages, whose daughter was the wife of Cambyses and the mother of Cyrus; but Nicolas of Damascus and Ctesias assert that there was no relationship between them, the Median monarch simply retaining the young Persian prince at his capital because he was attached to him.

The First
Cambyses
and Cyrus
the Great.

According to Ctesias, Cyrus, while at the Median court, resolved to liberate his country by a revolt, and secretly communicated with his father for this purpose. His father assented reluctantly, and preparations were made which led to the escape of Cyrus and the beginning of the war of Persian independence. The detailed account of the struggle has already been given in the history of Media, and need not be repeated here. After repeated defeats, the Persians made a final stand at Pasargadæ, the capital of their kingdom, where in two great battles they destroyed the power of Astyages, who was himself taken prisoner; and thus was inflicted the death-blow upon the Median Empire.

Account
by
Ctesias.

Over-
throw
of
Media.

Cambyses lost his life during the struggle, and the Persian triumph gave the sovereignty of the great Aryan empire to the youthful Cyrus, who thus became the founder of the great Medo-Persian Empire, which was the dominant power in Western Asia for the next two centuries (B. C. 558–B. C. 331). The greater portion of Astyages's subjects quietly submitted to the young conqueror, who was to rule them from Pasargadæ as the Median monarchs had previously governed them from Ecbatana. Fate had destined a single lord for the many tribes and nations occupying the vast domain situated between the Persian Gulf and the Euxine, or Black Sea; and the arbitrament of the sword had decided that Cyrus should be that single lord. The statement of Nicolas of Damascus, that the nations previously subject to the Medes vied with each other in the readiness and zeal which they displayed in mak-

Founding
of the
Medo-
Persian
Empire
by
Cyrus
the Great.

ing their submission to the triumphant Persian prince, seems altogether probable. Cyrus immediately succeeded to the undisputed inheritance of which he deprived Astyages, and was recognized as king by all the tribes between the Halys and the desert of Khorassan. Nicolas even represents the Parthians, the Bactrians and the Sacæ as submitting at once to the young conqueror.

Wealth
and
Power of
Cyrus
the Great.

Cyrus is said to have been exactly forty years of age when, by his triumph over Astyages, he transferred the supremacy of the Aryan race from the Medes to their Persian kinsmen. With dominion came riches; the wealth of the Assyrian kings—the gold, the silver, and the “pleasant furniture” of those mighty monarchs, of which there was “none end”—along with all the additions made to those immense stores by the Median sovereigns, had come into his possession; so that from comparative poverty he had suddenly become one of the wealthiest—if not the very wealthiest—of princes. With an insatiable ambition and more than ordinary ability, Cyrus aimed at universal dominion. Ctesias tells us that as soon as he was seated on his throne he led an expedition against the renowned Bactrians and Sacans of the distant North-east; but the quarter which really received his first attention was the North-west, where the powerful empire of Lydia had absorbed all the kingdoms of Asia Minor west of the Halys.

War with
Cræsus,
King of
Lydia.

Having become master of all Asia Minor except Lycia, Cilicia and Cappadocia, Cræsus, the famed wealthy King of Lydia, had for some years surrendered himself to the enjoyment of his immense riches and to an ostentatious display of his magnificence. But the revolution in the East which had overthrown his ally, Astyages, and transferred the sovereignty in that quarter to the enterprising Persian prince, roused the indolent and self-complacent Cræsus from his lethargy. He at once made preparations for the inevitable struggle which was to decide the lordship of this part of Asia. After consulting the Grecian oracles he sent ambassadors to Babylon and Memphis, and the result was an alliance of the Kings of Lydia, Babylonia and Egypt, along with Sparta, against the growing power of the Medo-Persian monarch.

Victories
of Cyrus
over
Cræsus.

Cyrus in the meantime sent emissaries into Asia Minor to incite revolt amongst the Asiatic Greeks and other subjects of the Lydian king, but in this he was disappointed, as the Ionian Greeks remained loyal to their master. Cyrus then led a large army into Cappadocia, into which country Cræsus had advanced to meet them. In the district of Pteria an indecisive engagement occurred, and the next day Cræsus retreated, and was not pursued by Cyrus until he had retired across the Halys into his own dominions. Herodotus, our main authority for the account of this war, states that Cræsus raised a new army from the contingents of his allies to renew the struggle. Cyrus, biding his

time, crossed the Halys and advanced directly toward Sardis. Upon reaching his capital Cræsus had dismissed most of his troops to their homes for the winter, giving orders for their return in the spring, when he expected auxiliaries from Sparta, Babylon and Egypt. Thus left defenseless, he suddenly learned that his intrepid enemy had followed him into the heart of his own kingdom and had approached almost to his capital. Hastily collecting an army of native Lydians, Cræsus encountered the advancing foe in the rich plain a few miles east of Sardis. Cyrus, aware of the merits of the Lydian cavalry, put his camels in front of his army, thus frightening the Lydian horses so that they fled from the field. The riders dismounted and fought bravely on foot, but their valor was unavailing. After a long and sanguinary conflict the Lydian army was utterly defeated and obliged to seek refuge behind the walls of Sardis.

Cræsus hastily sent fresh messengers to his allies, soliciting them to come immediately to his aid, hoping to maintain himself until their arrival, as his capital was defended by walls of such strength as to be considered impregnable by the Lydians themselves. An unsuccessful attempt was made to take the city by storm, and the siege would have become a blockade but for an accidental discovery. A Persian soldier having approached to reconnoiter the citadel on the side which was naturally strongest, and therefore the least guarded, perceived one of the garrison descending the rock after his helmet, which had dropped from his head over the precipice, and picking it up and returning with it. Being an expert in climbing, he succeeded in ascending the same rock to the summit, and was followed by several of his comrades. Thus the citadel was surprised, and the city was taken and plundered.

**Siege and
Capture
of
Sardis
by Cyrus.**

Thus the chief city of Asia Minor fell into the hands of the Persians after a siege of fourteen days. The Lydian king narrowly escaped with his life from the confusion of the sack; but, being recognized in time, was made prisoner and brought into the presence of the victorious Persian monarch. Herodotus and Nicolas of Damascus tell us that Cyrus condemned his captive to be burned alive, but relented after Cræsus had been on the funeral pile, and ever afterward treated him with clemency, assigning him a territory for his maintenance and giving him an honorable position at court, where he passed thirty years in high favor with Cyrus and his son and successor, Cambyses.

**Captivity
of
Cræsus.**

With the fall of Sardis, Lydia and its dependencies were absorbed into the Medo-Persian Empire; but the Greek cities upon the coast of Lydia were not permitted quietly to become tributaries, and the Carians in the south-western corner of Asia Minor refused to submit to the new conqueror without a struggle. For several weeks after the capture of Sardis, Cyrus remained in that city, receiving during that time an

**Persian
Conquest
of
Lydia.**

insulting message from Sparta, to which he made a threatening response; and after arranging the government of the newly-conquered province and transmitting its treasures to Ecbatana, he left Lydia for the Median capital, taking Crœsus along with him.

Lydian
Revolt
Sup-
pressed.

Cyrus was contemplating schemes of conquest in other quarters, but no sooner had he left Sardis than an insurrection broke out in that city. Pactyas, a Lydian, who had been assigned the task of conveying the treasures of Crœsus and his wealthiest subjects to Ecbatana, revolted against Tabalus, the Persian commandant of the city, and, being joined by the inhabitants and by Greek and other mercenaries whom he had hired with the treasures entrusted to his care, besieged Tabalus in the citadel. Cyrus heard of this revolt while on his march, but sending Mazares, a Mede, with a strong body of troops to suppress it, proceeded eastward. When Mazares reached Sardis, Pactyas had fled to the coast, and the revolt was ended. The rebellious Lydians were disarmed; and Pactyas, relentlessly pursued, and demanded successively of the Cymæans, the Mitylenæans and the Chians, was finally surrendered by the last-named people. The Greek cities which had supplied Pactyas with auxiliaries were next attacked; and the inhabitants of Priêné, the first of these cities which was taken, were all sold into slavery.

Persian
Conquest
of the
Greek
Cities of
Asia
Minor.

Mazares died shortly afterward, and was succeeded by Harpagus, also a Mede, who dealt less harshly with the unfortunate Greeks. Besieging their cities one after another, and gaining possession of them by means of banks or mounds piled up against the walls, Harpagus sometimes connived at the escape of the inhabitants to their ships, while in other cases he permitted them to become Persian subjects, liable to tribute and military service, though not disturbed otherwise. The Ionians, even those of the islands, excepting the Samians, voluntarily accepted the same position and also became subjects of Cyrus the Great.

Generous
Treat-
ment of
Miletus.

Only one Greek continental town suffered nothing during this troublesome time. When Cyrus refused the offers of submission from the Ionian and Æolian Greeks after he had taken Sardis, he excepted Miletus, the most important and the most powerful Greek city of Asia Minor. Four Lydian kings had failed to subdue Miletus, and Crœsus, the last, only succeeded in the attempt.

Advice of
Thales.

Thales, the great Milesian philosopher, suggested that the Ionian Greeks of Asia Minor should unite in a confederation to be governed by a congress which should meet at Teos, each city retaining its own laws and domestic independence, but uniting for military purposes into a federal union. But the advice of Thales was disregarded, and the Asiatic Greeks were reduced under the Persian dominion.

After the conquest of the Ionian cities Harpagus subdued the nations of South-western Asia Minor—the Carians, the Dorian Greeks, the Caunians and the Lycians. The Carians readily submitted on the approach of Harpagus, who had impressed the newly-conquered Ionians and Æolians into his service. The Dorian cities of Myndus, Halicarnassus and Cnidus submitted without resistance; but the Caunians and Lycians, animated by a love of freedom, and having never before submitted to any conqueror, made a heroic defense. After being defeated in the field they retired within the walls of their chief cities, Caunus and Xanthus; and, finding defense impossible, they set fire to these cities, their women, children, slaves and valuables perishing in the flames; after which they sallied forth from the burning cities sword in hand, attacked the besiegers' lines, and all died fighting.

Persian
Conquest
of
Asia
Minor.

In the meantime Cyrus was pursuing a career of conquest in the far East. Herodotus, who is undoubtedly a better authority than Ctesias for the events of the reign of Cyrus the Great, states that the conqueror now subdued the Bactrians and the Sacans in that part of Central Asia now called Turkestan. Bactria enjoyed the reputation of having been a great and glorious country in primeval times, and is considered the prehistoric home of the Aryan, or Indo-European, branch of the Caucasian race—the Bactrians, the Medes and Persians, the Brahmanic or Sanskritic Hindoos, and the European nations. In the oldest portion of the Zend-Avesta it was celebrated as “*Bakhdi eredhwô-drafsha*,” or “Bactria with the lofty banner”; and certain traditions point to it as the native country of Zoroaster. There is good reason for believing that it had maintained its independence until it was conquered by Cyrus, or that it had been unmolested by the great monarchies which had swayed the destinies of Western Asia for over seven centuries. The Bactrians were an Iranic, or Aryan nation, and retained in their remote and comparatively-savage country the simple habits of the primitive Aryans. They were among the best soldiers of the East, though armed with weapons of a different character, and they always proved themselves to be a dangerous foe. Ctesias tells us that when Cyrus invaded their country they fought an indecisive pitched battle with his troops, and that they were not subdued by force of arms, but that they submitted voluntarily when they learned that Cyrus had married a Median princess. Herodotus, however, states that the Bactrians were among the Central Asian nations conquered by Cyrus. The account of Herodotus is the more probable, as so warlike a nation as the Bactrians is not likely to have quietly submitted, and as the marriage of a Median princess, if he had contracted one, would not have rendered him any more acceptable to the Bactrians, especially as Bactria had not constituted any part of the Median Empire.

Con-
quests of
Cyrus
in the
East.

Conquest
of
Bactria.

Accounts
by
Ctesias
and
Herod-
otus.

Conquest
of the
Sacæ.

After the conquest of Bactria, Cyrus attacked the Sacæ, whose country is believed to have bordered on Bactria, and who occupied the region of the modern Kashgar and Yarkand. The Sacæ were considered good soldiers. Their weapons were the bow and arrow, the dagger and the battle-ax. They were formidable enemies either on foot or on horseback. They were probably Tartars, or Turanians, in race, and were in all likelihood the ancestors of the modern inhabitants of those regions. Ctesias says that their women went to the field in nearly equal numbers with their men, and that the mixed army which resisted Cyrus consisted of half a million, comprising both sexes, three hundred thousand men and two hundred thousand women. They were commanded by a king named Amorges, whose wife was called Sparethra. This king was taken prisoner in a battle with the Persians, whereupon his wife took command of the Sacan forces, defeated Cyrus, and took so many prisoners of rank that the Persian monarch gladly released Amorges in exchange for them. Herodotus tells us that the Sacæ were, however, finally conquered, and that they became subjects and tributaries of Persia.

Other
Eastern
Con-
quests by
Cyrus.

Herodotus informs us that Cyrus about this time also subdued a number of other countries in this part of Asia, namely, Hyrcania, Parthia, Chorasmia, Sogdiana, Aria (now Herat), Drangiana, or Sarangia, Arachosia, Sattagydia and Gandaria. Arrian, a later Greek historian, states that Cyrus founded a city named Cyropolis, located on the Jaxartes, in Sogdiana—a town of great strength defended by high walls. Pliny tells us that Cyrus destroyed Capisa, the chief city of Capisêné, near the Upper Indus, probably on the site of the modern Kafshan, a little north of Cabul. Diodorus, Strabo and Arrian say that the Ariaspæ, a people in Drangiana, supplied Cyrus with provisions when he was warring in their vicinity, and that he gave them in return a new name, which the Greeks translated as “*Euergetæ*,” meaning *benefactors*. The Ariaspæ are believed to have had their abode near the Hamoon, or Lake of Seistan. Thus we find traces of the presence of the Persian conqueror in the remote North on the Jaxartes, in the distant East in the modern Afghanistan, and as far South as Seistan and the Helمند; and there is reason to believe that he reduced under his dominion the entire region between the Caspian on the west and the desert of Tartary and the Indus valley on the east, and between the Jaxartes on the north and the deserts of Seistan and Khorassan on the south.

His
Reputed
Loss in
Gedrosia.

Tradition states that Cyrus on one occasion penetrated Gedrosia, the modern Beloochistan, on an expedition against the Hindoos, or Indians, and that he had lost his whole army in the waterless and trackless desert of that region; but we have no evidence that he reduced the

country to subjection. Gedrosia, however, seems to have been a part of the Medo-Persian Empire in the reign of Darius Hystaspes, but it is not known whether he, or Cambyses, or the great founder of the empire conquered it.

The conquest of the immense region between the Caspian and the Indus, occupied by a numerous, valiant and freedom-loving population, may very likely have employed Cyrus about thirteen or fourteen years. Alexander the Great, two centuries later, was occupied five years in reducing the same region, when the inhabitants had entirely lost their warlike character.

Years of
Conquest.

In the history of the Babylonian Empire we have described the conquest of Babylon by Cyrus the Great, and need not repeat our account of that great event here. The capture of the city of Babylon by the Persian conqueror was the death-blow to the Babylonian Empire, as the capture and destruction of Nineveh by the Medes and Babylonians had been the death-stroke to the Assyrian. Thus the rich and fertile provinces of Babylonia, Susiana, Syria, Phœnicia and Palestine, together embracing about a quarter of a million square miles, were added to the immense empire which Cyrus had already built up.

Conquest
of
Babylon
by Cyrus.

In the conquest of Babylon the last formidable Asiatic rival of Persia was wiped out of existence, and with its extinction perished the old Semitic civilization of Asia, which, represented in succession by early Chaldæa, Assyria and later Babylonia, had a history of almost two thousand years. Thus the fall of Babylon, and with it the old Semitic civilization, is one of the most important landmarks in the history of the world, as it at once transferred the supremacy in the civilized world from the Semitic to the Aryan race; and ever since that time the Aryan nations have entirely swayed the destinies of mankind in every sphere of human activity—in politics, in social life, in science, art and literature; and the human race entered upon a new era—a career of activity and progress which it had never before known.

Extinction of
Semitic
Civilization.

Says Rawlinson: "So long as Babylon, 'the glory of kingdoms,' 'The praise of the whole earth,' retained her independence, with her vast buildings, her prestige of antiquity, her wealth, her learning, her ancient and grand religious system, she could scarcely fail to be, in the eyes of her neighbors, the first power in the world, if not in mere strength, yet in honor, dignity, and reputation. Haughty and contemptuous herself to the very last, she naturally imposed on men's minds, alike by her past history and her present pretensions; nor was it possible for the Persian monarch to feel that he stood before his subjects as indisputably the foremost man upon the earth until he had humbled in the dust the pride and arrogance of Babylon. But, with the fall of the Great City, the whole fabric of Semitic greatness

Rawlin-
son's
State-
ment.

was shattered. Babylon became 'an astonishment and a hissing'—all her prestige vanished—and Persia stepped manifestly into the place, which Assyria had occupied for so many centuries, of absolute and unrivaled mistress of Western Asia."

End of the
Assyro-
Baby-
lonian
Poly-
theism.

With the fall of Babylon perished "an ancient, widely-spread, and deeply venerated religious system," as represented in the Assyro-Babylonian polytheism. Although this religion retained its votaries for some time, it was no longer a prevailing system, supported by the resources of a state and enforced by civil authority over a wide expanse of territory, but "it became simply one of the many tolerated beliefs, exposed to frequent rebuffs and insults, and at all times overshadowed by a new and rival system—the comparatively pure creed of Zoroaster." The Persian conquest of Babylon was a mortal wound to the sensuous idolatry which for more than twenty centuries had been universally prevalent in the countries between the Mediterranean and the Zagros mountain range. This idol-worship only survived in places, and slightly corrupted pure Zoroastrianism; but on the whole it rapidly declined from the date of the fall of Babylon. Says the prophet Isaiah: "Bel boweth down; Nebo stoopeth." Says Jeremiah: "Merodach is broken in pieces." It was then that judgment was done upon the Babylonian graven image. The system of which they constituted an essential feature, "having once fallen from its proud pre-eminence, gradually decayed and vanished."

Advance
of
Mono-
theism.

As the old Semitic idolatrous polytheism declined, pure spiritual monotheism advanced. "The same blow which laid the Babylonian religion in the dust struck off the fatters from Judaism." The Jewish monotheism—purified and refined by the hard discipline of adversity, and protected, upheld and reinstated in its own home by Cyrus the Great, who felt towards it a natural sympathy, because of its resemblance to the monotheism of Zoroaster—advanced thenceforth in influence and importance, "leaving little by little the foul mass of superstition and impurity which came in contact with it." Proselytism became more general, and the Jews spread themselves wider. Their return to their own land from the Babylonian Captivity, which Cyrus authorized soon after he had taken Babylon, was the first step in the gradual enlightenment of heathen nations by the diffusion of Jewish beliefs and practices, aided and facilitated by the high esteem in which the Jewish religion was held by the civil power, both under the Medo-Persians and subsequently under the Macedonian Greeks.

Phœnicia
Resumes
Her
Independ-
ence.

When Babylon fell, all its dependencies submitted to the Persian conqueror, excepting Phœnicia, which had always sullenly and reluctantly yielded to either the Assyrian or the Babylonian sway, and which now thought the opportune moment had arrived for recovering its in-

dependence. Therefore upon the destruction of her Babylonian suzerain, Phœnicia quietly resumed her independent position, making no act of submission to the conquering Cyrus, but establishing friendly commercial relations with one of the conquering king's vassals, the Jewish leader, Ezra, who had been sent into Palestine to reëstablish his countrymen in Jerusalem.

Herodotus tells us that Cyrus, in the year B. C. 529, after reigning twenty-nine years, led an expedition against the Massagetæ, a Scythian tribe whose country lay on the north-eastern border of his empire, to the north-east of the Caspian Sea. Leading his army across the Jaxartes, he defeated the Massagetæ in a great battle by stratagem, but was himself afterwards defeated and killed, his body falling into the enemy's possession. Herodotus further says that Thomyris, the queen of the Massagetæ, in revenge for the death of her son, who had fallen in the battle, caused the head of the mighty Persian king to be cut off from the body and to be thrown into a skin filled with the blood of Persian soldiers, saying, as she thus insulted the corpse: "I live, and have conquered thee in fight; and yet by thee am I ruined, for thou tookest my son with guile; but thus I make good my threat, and give thee thy fill of blood."

Defeat
and Death
of Cyrus
the Great
by the
Massa-
getæ.

Account
by
Herod-
otus.

Ctesias tells us that the people against whom he led his last expedition were the Derbices, a nation on the borders of India. Aided by their Indian allies, who furnished them with elephants, the Derbices encountered Cyrus, who was defeated and mortally wounded in the battle; but reinforced by a body of Sacæ, the Persians renewed the struggle, gaining a decisive victory, which obliged the Derbices to submit to the Persian dominion. Cyrus, however, died of his wound the third day after the first battle.

Account
by
Ctesias.

Xenophon tells us that Cyrus the Great died peacefully in his bed. This conflict of testimony on the part of the three eminent Greek historians throws a veil of uncertainty over the closing scene of the life of the great founder of the Medo-Persian Empire. While it is probable that he lost his life in an expedition against a nation on the north-eastern frontier of his empire, B. C. 529, after he had reigned twenty-nine years, it is certain that his body did not fall into the enemy's possession from the fact that it was conveyed into Persia proper and buried at Pasargadæ. His tomb may yet be seen at Murgab, on the site of the early Persian capital.

Xeno-
phon's
Account.

The last expedition of Cyrus may not have been prompted by mere ambition and thirst for conquest. The nomadic nations of Central Asia have at all times been turbulent, and have been with difficulty held in check by the civilized nations to the south and west of them; and the invasion of that region by the Persian monarch may have been for

Object of
the Last
Expedi-
tion of
Cyrus.

the purpose of striking terror into the barbarians, and to protect his own dominions from a possible savage inroad.

Cyrus as
Viewed
by the
Greek
Writers.

The Greek writers give us a more favorable view of Cyrus the Great than of any other ancient Oriental monarch. Herodotus and Nicolas of Damascus represent him as brave, active, energetic, a great strategist, and as thus possessing all the characteristics of a successful warrior. Herodotus also tells us that he conciliated his subjects by friendly and familiar treatment, but refused to indulge them by yielding to their desires when they conflicted with their own welfare. He was also credited with having had a ready humor, which displayed itself in witty sayings and repartees, as illustrated in the case of the Ionian Greeks, who just before the fall of Sardis had refused his overtures, but who after the capture of the city came to offer their submission, when Cyrus replied to them thus: "A fisherman wanted the fish to dance for him, so he played a tune on his flute, but the fish kept still. Then he took his net and drew them out on the shore, and they all began to leap and dance. But the fisherman said, 'A truce to your dancing now, since you would not dance when I wanted you.'"

His
Treat-
ment
of His
Captives.

Berosus and Herodotus both bear testimony to the fact that Cyrus treated his captives with mildness, and readily forgave even the heinous crime of rebellion. Herodotus also tells us that he was devoid of the usual pride of the ordinary Oriental despot, but conversed familiarly with those about him. Such being his virtues, it is not surprising that the Persians, comparing him with their later sovereigns, cherished his memory with the highest veneration, as attested by Xenophon; and that their affection for his person induced them to take his type of countenance as their standard of physical beauty, of which fact we are informed by Plutarch.

His Lack
of
States-
manship.

Cyrus possessed the genius of a conqueror, but lacked that of a statesman. We have no vestige of any uniform system for the government of the provinces which he had conquered. In Lydia he set up a Persian governor, but vested some important functions in a native Lydian; says Herodotus. In Babylonia he entrusted the control of public affairs to "Darius the Mede," whom he permitted to assume the title of king; says Daniel. In Judæa he appointed a native Jew, Ezra, governor. In Sacia he allowed the king who had resisted his arms to reign as a tributary monarch. This want of uniformity in the government of the empire, which may have been dictated by policy or circumstances, was an obstacle to the consolidation of the vast dominion which Cyrus had acquired by conquest; and the Medo-Persian Empire at his death had no more cohesion than any of the other preceding Asiatic empires which had successively flourished in that quarter of the ancient world.

Though originally a rude mountain chief, Cyrus proved his ability to appreciate the dignity and value of art, after he had built up an empire. His edifices at Pasargadæ united massiveness with elegance, and exhibited a simple but refined taste. He ornamented his structures with reliefs ideal in their nature. If, as seems probable, he constructed at Persepolis the Great Central Propylæa, the South-eastern Palace and the Hall of a Hundred Columns, he originated the entire system of arrangement subsequently pursued in the erection of all Persian palaces.

His
Edifices.

In his domestic life Cyrus seems to have displayed the same moderation and simplicity which marked his conduct in public affairs. Herodotus tells us that he had but one wife, Cassandané, the daughter of Pharnaspes, a member of the royal family. His sons were Cambyses and Smerdis, on the authority of Herodotus and the Behistun Inscription. According to Herodotus, his daughters were Atossa, Artystoné and a third whose name is not known. The wife of Cyrus died before her husband, who greatly mourned for her. Xenophon and Ctesias state that just before his own death he sought to guard against a disputed succession by leaving the inheritance of his great empire to his elder son, Cambyses, and entrusting the actual government of several large and important provinces to his younger son, Smerdis. But his plan subjected both his sons to untimely ends, as we shall presently see.

His
Domestic
Life.

No sooner was CAMBYSES seated upon the throne, B. C. 529, than he grew jealous of his brother; and the Behistun Inscription informs us that he ordered him to be privately put to death, and so secretly was this done that the manner, and even the fact, of his death was known to only a few. Smerdis was generally thought to be still living, and this belief furnished an opportunity for a personation, as will be noticed.

The
Second
Cam-
byses.

Meanwhile Cambyses set about executing his father's plans for the conquest of Egypt. Seeking a pretext for a quarrel, he demanded that a daughter of Amasis, King of Egypt, should be sent him as a secondary wife. Amasis, fearing to refuse, sent him a damsel named Nitetes, whom he falsely represented as his daughter, and who informed Cambyses of the deception soon after her arrival. This, according to Herodotus, was the ground for a quarrel. Cambyses at once set about making his preparations for an expedition. Egypt was almost inaccessible on account of her situation, being protected on all sides by seas and deserts. Herodotus states that the Persian monarch made a treaty with the Arab sheik who had most influence over the desert tribes, and obtained the aid of a powerful navy by intimidating the Phœnicians into accepting his yoke and by wresting from Egypt the island

Prepares
to Attack
Egypt.

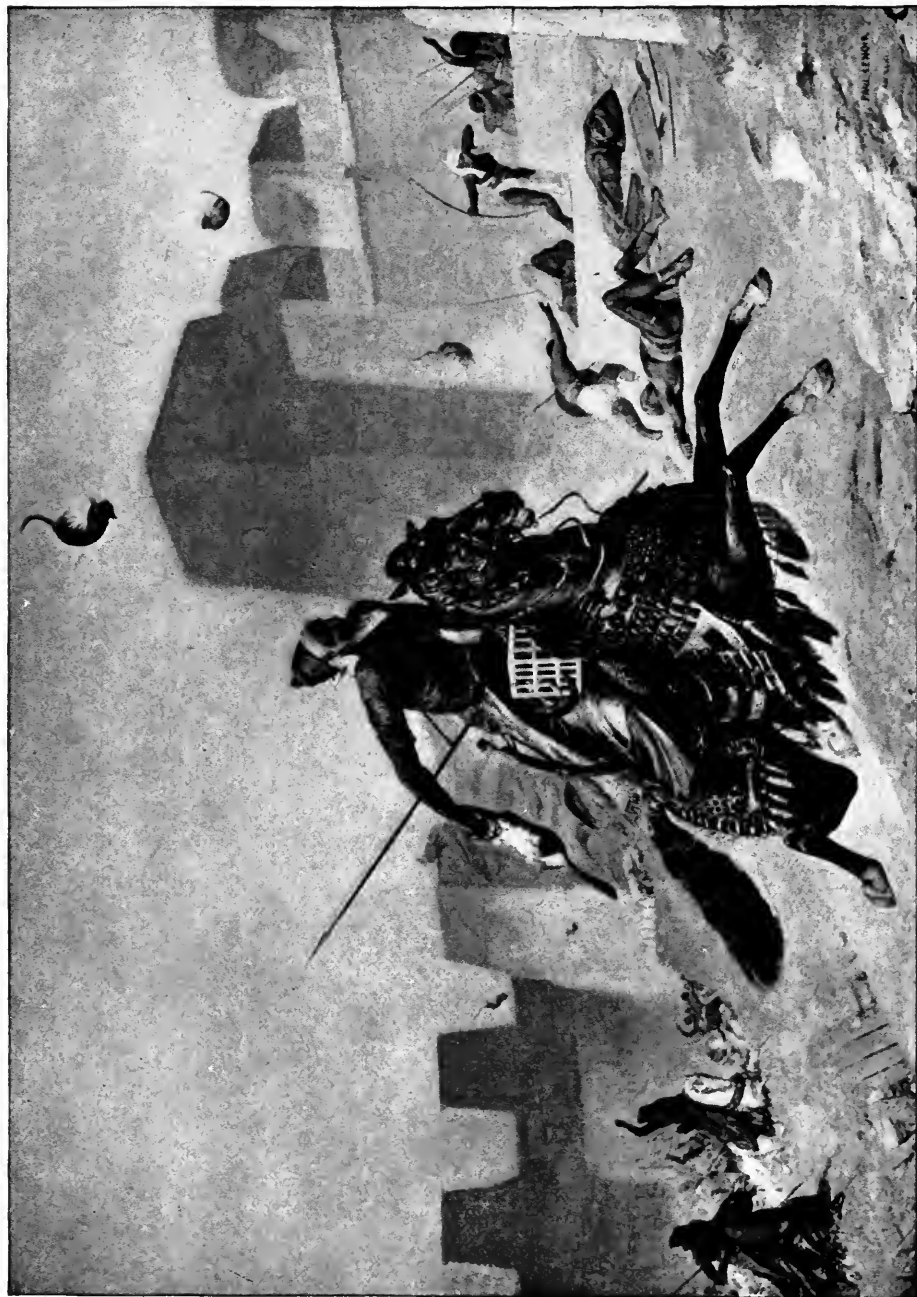
of Cyprus. The Egyptian navy was unable to withstand the united fleets of Phœnicia, Cyprus, Ionia and Æolis. Being thus deprived of the supremacy of the seas, Egypt lost one of the chief elements of her defense.

Battle of
Pelusium
and
Conquest
of
Egypt by
Cam-
byses.

Cambyes entered Egypt in B. C. 525, after preparing four years for the invasion, and he at once defeated the Egyptian king Psammenitus, who had just succeeded his father Amasis, in the bloody battle of Pelusium. Psammenitus was aided by a large body of mercenaries, consisting of Greeks and Carians. The enthusiasm of these allies in the cause of the Egyptian monarch was fully attested by their treatment of one of their own number who had deserted to the Persians just before the battle, and was believed to have given important information to the invaders. His children, whom he had left behind him in Egypt, were seized and put to death before their father's eyes by his former comrades, who mixed their blood in a bowl with water and wine, and then drank the mixture. Ctesias says that the Egyptians and their allies lost fifty thousand men in the decisive battle of Pelusium, while the triumphant Persians lost only seven thousand. After his disastrous defeat Psammenitus threw himself into Memphis, where, being closely besieged by land, while the Persian fleet cut off all supplies from the sea by occupying the Nile, he was forced to surrender after a desperate resistance. Herodotus informs us that the captive Egyptian monarch was at first treated with clemency. The date of this conquest of Egypt is fixed at B. C. 525 by the concurrent testimony of Diodorus, Eusebius and Manetho.

Designs
of
Cambyes
against
Ethiopia
and
Carthage.

Herodotus and Diodorus state that the Libyans of the desert bordering upon the west side of the Nile, and even the Greeks of Cyrenaica, offered their submission to the conqueror, sending him presents and agreeing to become his tributaries. Being lord of Asia, Cambyes now aspired to become also master of Africa. The only two African powers which could offer any serious resistance to his arms after the conquest of Egypt were Ethiopia and Carthage. Ethiopia—the only great power of the South—was at least the equal, and perhaps the superior, of Egypt. Carthage—the great power of the West—was remote and but little known, but had begun to attract attention on account of her rapidly-rising maritime supremacy and her increasing wealth. Cambyes desired to conquer both these powers, and also the oasis of Siwah. As a good Zoroastrian he desired to show the superiority of Ormazd to all the “gods of the nations”; and the temple of Amun on the oasis of Siwah being the most famed of all African shrines, he designed pillaging and destroying this sanctuary. But he was forced to forego his designs against Carthage by the peremptory refusal of the Phœnicians, who furnished his main naval strength, to



CAMBYSES AT THE SIEGE OF PELUSIUM

From the Painting by P. Delacroix



aid in an attack upon their colonists, with whom they had always maintained friendly relations.

An army of fifty thousand men sent by Cambyses against the oasis of Siwah perished to a man in a simoon amid the sands of the Libyan desert. A larger force led by Cambyses himself against Ethiopia, after marching across the Nubian desert, was forced to return for want of supplies, after a large portion of his troops had perished from famine. The abilities and resources of the Persian king were not equal to his ambition.

His
Losses in
Libya
and
Ethiopia.

Observing symptoms of a disposition to revolt after his return to Egypt, Cambyses, who had hitherto treated the captive Psammenitus with mildness and magnanimity, caused him to be condemned for his part in a conspiracy to recover his lost crown. The native Egyptian officers who had been left in charge of the city of Memphis were also capitally punished for their part in the incipient rebellion. These harsh measures entirely nipped the threatened revolt in the bud, but no reconciliation between the conqueror and the conquered followed. Cambyses being aware that his severity had produced an implacable hatred of Persian rule in the hearts of the Egyptians, and suspecting the people, and especially their leaders, the priests, he resolved upon a departure from his usual policy of clemency and toleration toward his subjects, and sought to bring the Egyptian priesthood and religion into contempt. He therefore stabbed the sacred bull, believed to be the incarnate Apis, ordered the priests to be publicly scourged, put a stop to the Apis festival by making it a capital offense to participate in it, opened the tombs and curiously examined the mummies, intruded himself into the chief sanctuary at Memphis and publicly scoffed at the image of Phthah, doing the same in the inviolable temple of the Cabeiri, and capped the climax of his insults by ordering the burning of the images. These injuries and indignities produced an implacable hatred of the Persian yoke in the hearts of the Egyptians—a hatred which did not become extinct with the lapse of time, and which manifested itself frequently in rebellion during the two centuries of Persian dominion. But for the time the iron policy of Cambyses was successful; and the Egyptians, with their faith in their gods rudely shaken, their proud spirits humbled and their hopes shattered, then quietly submitted and remained obsequious and sycophantic for an entire generation.

His
Cruelty
in Egypt.

His
Indignities to the
Egyptian
Religion.

Having completed the subjection of Egypt, Cambyses started on his return to Persia. When he had reached Syria he received the startling intelligence that a revolution had occurred in Persia. A herald suddenly burst into his camp and proclaimed to his entire army that Cambyses, son of Cyrus, had ceased to reign and that all Persian subjects

Revolution in
Persia.

must thereafter pay their allegiance to Smerdis, son of Cyrus. At first Cambyes supposed that the person he employed to put Smerdis to death had deceived him, and that his brother was still living; but the suspected person, who was a nobleman named Prexaspes, succeeded in reassuring him of the death of Smerdis. Prexaspes knew that the pretended Smerdis must be an impostor, and suggested his identity with a certain Magus, whose brother had been assigned by Cambyes the management of his household and the care of his palace. This suggestion was made because of his knowledge of the resemblance which the pretender bore to the murdered Smerdis. Herodotus says that the Magus was really named Smerdis, but this is disproved by the Behistun Inscription, which informs us that his real name was Gomates. Cambyes, in his momentary despondency at the unexpected event, committed suicide, by inflicting upon himself a wound with his own sword, which caused his death in a few days, B. C. 522. This is the account from Herodotus. The Behistun Inscription states that the self-inflicted wound was intentional. Ctesias says that Cambyes died of a wound which he accidentally inflicted upon himself while carving wood for his amusement at Babylon.

Suicide of
Cam-
byes.

Reasons
for the
Suicide.

Cambyes, although returning from Egypt a substantial conqueror, was discouraged by the fact that his army had become dispirited by its losses and its failures, and could not therefore be depended upon to fight with enthusiasm in his interest against the revolutionists who had dethroned him. The other reasons for the king's suicide may have been his unpopularity on account of his haughty and tyrannical temper, and his disregard for law and custom when they stood in the way of the gratification of his desires. His incestuous marriage with his sister Atossa was utterly repugnant to the religious feelings of the Persian people. Herodotus tells us that Atossa afterwards married the false Smerdis, and still later Darius Hystaspes. We can not, however, accept all the stories told of the crimes of Cambyes, as they mainly come from his enemies, the Egyptians; nor the accounts given by Herodotus of the escape of Cyrus, the murder of the son of Prexaspes, and the execution of twelve noble Persians on a trivial charge in Egypt. Herodotus says that the Persians themselves called Cambyes a "despot," or "master," and considered him "harsh and reckless," in comparing him with Cyrus, whom they considered a "father," because he was mild and beneficent. Cambyes may have doubted whether the many Magians in his army would have fought zealously for the Zoroastrian cause.

Doubtful
Stories.

Character
of
Cam-
byes.

Cambyes was brave, active and energetic, like his illustrious father, but he did not possess his father's strategic genius, his discretion, or his fertility in resources. Born to the inheritance of a great empire,

he was proud and haughty, regardless of the feelings of others, and impatient of admonition or remonstrance. His pride rendered him obstinate when he had committed an error; and his contempt for others led him at times to harsh and cruel measures, as the execution of his brother Smerdis, his repressive proceedings after the revolt in Egypt, and his orders to his troops to enslave the Ammonians of the oasis of Siwah. Herodotus accuses him of "habitual drunkenness." The "madness of Cambyses" was reported to Herodotus by the Egyptian priests, his inveterate enemies, who desired it to be believed that their gods had thus punished his impiety and sacrilege.

The death of Cambyses, B. C. 522, left the conspirators who had inaugurated the revolution at the capital at liberty to perfect their plans, and to secure themselves and perpetuate their power. The Magi doubtless desired to change the national Persian religion by subverting pure Zoroastrianism, but prudence dictated that they must move with caution and be careful not to offend the zealous and sincere Zoroastrians. To conciliate the people and acquire popularity for the newly-proclaimed king, there was a general remission of tribute and military service for three years—a measure the priests knew would give great satisfaction to all the tribes and nations in the empire outside of Persia proper itself. The Persians, being always exempt from tribute, were not affected by this measure, while military service was popular with the dominant nation, for whose glory the conquests had been made.

Object of
the
Revolution.

To further strengthen his tenure of royalty, the PSEUDO-SMERDIS married all the widows of Cambyses—a common practice in the East. To prevent the detection of his imposture through the free intercourse of his wives, the usurper isolated them by assigning each wife her own portion of the palace, and allowed no one of his wives to visit the others, nor permitted them to be visited by any of their relatives, thus cutting off all communication between them and the outside world.

The
Pseudo-
Smerdis.

The usurping Magus grew bolder with the progress of time, and then began the religious reformation which he and his fellow Magi so much desired. The Behistun Inscription states that he destroyed the Zoroastrian temples in different places and suppressed the Zoroastrian worship with its hymns in praise of Ahura-Mazda. He replaced the old ceremonies with the Magian rites, and constituted his fellow Magi as the priest-caste of Persia. These changes were agreeable to the Medes and other subject nations of the empire, and also to that portion of the Persian people who desired a more material worship and a more gorgeous ceremonial than that of the Zoroastrian system.

Aims
of the
Pre-
tender.

In Judæa the religious change gave a fresh impetus to a religious struggle then in progress in that distant province of the empire, and strengthened the side of intolerance. The Jews had been occupied for

The Jews
and the
Samaritans.

fifteen or sixteen years in rebuilding the great Temple at Jerusalem, in accordance with the permission granted them by Cyrus the Great. The Samaritans, who disliked their enterprise, had vainly tried to induce Cambyses to stop the work; but they succeeded with the Pseudo-Smerdis, who issued an edict reversing the decree of Cyrus and authorizing the Samaritans to stop the work by force, if necessary. In accordance with this decree, the Samaritan authorities proceeded to Jerusalem, and, in the language of Ezra, "made the Jews to cease by force and power."

Account
by
Herod-
otus.

Herodotus, whose account of the imposture of the Pseudo-Smerdis is that thus far given, states as the causes leading to the discovery of the imposture the religious changes inaugurated by the usurper, and the seclusion of the king's seraglio and of himself from the rest of mankind, the usurping monarch never leaving the palace nor permitting any of the Persian nobles to enter it. In consequence of this isolation, the previous suspicion developed into a general national belief that the king who occupied the throne was not Smerdis, the son of Cyrus, but a usurper and an impostor. Still there was no outbreak for a time, and no dissatisfaction except in Persia proper and in the north-eastern provinces, where the Zoroastrian faith remained pure and uncorrupted.

Over-
throw
and Death
of the
Usurper.

Rumors which arose among the chief Persians were sternly repressed at the beginning, and all discontent was for a time smothered by a systematic reign of terror. Finally some of the leading nobles, convinced of the imposture, met in secret council and deliberated upon what action should be taken under the circumstances. The arrival of Darius, the son of Hystaspes, a prince of the blood royal, at the capital, was a signal for the rising which was to hurl the pretender from the throne. Herodotus and the Behistun Inscription both tell us that at the age of twenty he had been suspected by Cyrus the Great of a design to seize the throne. He was now twenty-eight years of age. Upon arriving at the capital, Darius was placed at the head of the plot against the Pseudo-Smerdis. He at once armed his partisans and began the attack. Herodotus and Ctesias tell us that Darius and his adherents entered the palace in a body, and, surprising the Magus in his private apartments, killed him after a short struggle. The two Greek writers differ as to the details of the struggle. Darius himself in the Behistun Inscription gives a different version of the affair. According to this source of information the Magus was not killed in his palace at Susa or Ecbatana, but was slain with some of his adherents in a struggle with Darius and six Persian nobles of high rank at the small fort of Sictachotes, in "the Nisæan plain," in Media, whither he had fled with a body of his followers.

Accounts
by
Herod-
otus,
Ctesias
and the
Behistun
Inscrip-
tion.

The victorious conspirators hastened to the capital, carrying with them the head of the dead Magus and displaying it everywhere in evidence of the death of the late impostor, after which they caused a general massacre of the Magian priests who had abetted the late usurpation. The exasperated Persians poniarded every Magus they could find, and only the approach of night saved the caste from extermination. The carnage ceased when darkness came on. The day was appointed to be observed as a solemn festival, under the name of *Magophonia*; and a law was made forbidding any Magus to leave his house on that day.

Massacre of the Impostor's Partisans.

DARIUS HYSTASPES ascended the Persian throne B. C. 521. Herodotus tells us that before his accession, the Seven—Darius and the six nobles—discussed the choice of king and the form of government, but this statement is utterly unworthy of credit. Darius was supported by the other six conspirators, his “faithful men,” as they are called in the Behistun Inscription, from the very beginning. While the six acquiesced in Darius’s right to the throne, they exacted a guarantee of certain privileges for themselves. The king bound himself to select his wives from among the families of the conspirators only, and sanctioned their claim to have free access to his person at all times without asking his permission. One of them, Otanes, exacted a guaranty that he and his house were to remain “free,” and were to receive an annual magnificent *kaftan*, or royal present.

Darius Hystaspes and the Six Nobles.

Thus a check was placed upon absolute despotism. A hereditary nobility was acknowledged. The monarch became somewhat dependent upon his grantees. He could not consider himself the sole fountain of honor. The six great nobles stood round the throne as its supports, but they occupied a position so near the king as to detract to some extent from his prestige and dignity.

Despotism Checked.

As soon as he was firmly established on the throne Darius Hystaspes proceeded to restore the old Zoroastrian religion. He rebuilt the Zoroastrian temples which his usurping predecessor had destroyed, and perhaps also restored the old sacred chants and the other Zoroastrian ceremonies. In the Behistun Inscription, Darius exhorts his successors in the strongest terms to put to death all “liars,” by whom are meant all apostates from the Zoroastrian faith. His zeal for Zoroastrianism was soon known in the provinces.

Restoration of Pure Zoroastrianism.

The Jews at once resumed the rebuilding of the Temple at Jerusalem; and when the Samaritans sought to induce Darius to stop the work, the only result was an edict confirming the old decree of Cyrus the Great, forbidding the interference of the Samaritans, and granting the Jews more money, cattle, corn, etc., from the royal stores, for the accomplishment of the great enterprise, which was declared to be for the

Aid to the Jews in Rebuilding Solomon's Temple.

advantage of the king and his house, because when the Temple was finished sacrifices would be offered in it to "the God of Heaven," and prayers would be uttered "for the life of the king and of his sons," as we are told in the Book of Ezra. Thus there was a mutual sympathy between the Medo-Persian religion of Zoroaster and the Hebrew worship of Jehovah.

Numerous
Revolts
Suppressed.

The reign of Darius Hystaspes was soon disturbed by revolts in different portions of the empire. The governors of Lydia and Egypt rose in rebellion, and insurrection raised its head everywhere, even in the heart of the empire itself. For six long years was Darius employed in reducing province after province to obedience. Susiana, Babylonia, Persia itself, Media, Assyria, Armenia, Hyrcania, Parthia, Margiana, Sagartia and Scacia, all revolted during this period and were successively reduced to submission. From the Behistun Inscription it would appear that religion entered largely as an element into these rebellions, which were in some cases connected with the overthrow of Magism and the restoration of the pure Zoroastrian faith which Darius seemed determined upon effecting. In some parts of his inscription Darius protests against the crime of "lying"—false religion—and not against that of rebellion. The accounts of these rebellions are from the Behistun Inscription.

The
Revolt
in
Susiana.

In Susiana a certain Atrines assumed the title of king, and the people revolted in his favor. About the same time a pretender in Babylon assumed to be the son of the last Babylonian king, Nabonadius, and bore the famous name of Nebuchadnezzar. Darius sent a force to subdue the Susianians, while he himself led an army against the Babylonian pretender. A Babylonian naval force vainly endeavored to prevent Darius from crossing the Tigris, after which Darius defeated the pretender's troops, and advanced toward Babylon and gained a second victory at a small town on the banks of the Euphrates, many of the rebels being drowned in the river, into which they had been driven. The pretender, Nebuchadnezzar, escaped with a few horsemen and took refuge in Babylon, which was soon taken, the pretender himself being made prisoner and executed.

Its Final
Suppression.

In the meantime Atrines, the original leader of the rebellion in Susiana, had been taken prisoner by the troops sent against him, and, being brought before Darius while he was on his march against Babylon, was put to death. But a new leader named Martes, who was a Persian, appeared in Susiana and assumed a name connecting him with the old Susianian kings. On the approach of Darius, after he had suppressed the Babylonian revolt, the revolted Susianians, in great alarm, submitted and put the pretender to death, hoping thus to propitiate their sovereign.

A far more formidable and important rebellion was that of Media, Armenia and Assyria, which three provinces revolted in concert. A Median pretender, who called himself Xathrites and claimed descent from Cyaxares, was acknowledged by the revolted countries as their king. Darius, settling himself in Babylon, sent his generals against the rebels to test their strength. Hydarnes, one of the Seven conspirators, was sent into Media with an army; while Dadarses, an Armenian, was dispatched into Armenia; and Vomises, a Persian, was ordered to march through Assyria into Armenia also. These three generals were encountered by the pretender's forces, and several indecisive battles were fought. Hyrcania and Parthia soon revolted and acknowledged Xathrites as their king. Darius thereupon left Babylon and took the field against the insurgents himself, marched into Media, defeated the pretender at Kûdrûs, and entered Ecbatana in triumph. The Median pretender, becoming a fugitive and an outcast, fled towards the East, but was overtaken in the district of Rhages and made a prisoner by the troops of Darius. The king cut off the captive pretender's nose, ears and tongue, and then kept him for some time chained to the door of his palace, so that his capture would not be doubted, after which he caused him to be crucified in his capital, Ecbatana, in the presence of those who had beheld his former glory.

**Revolt of
Media,
Armenia,
Assyria,
Hyrcania
and
Parthia.**

The great Median rebellion was thus crushed in its original seat; but it remained to be put down in the countries to which it had extended—Parthia and Hyrcania—which still resisted their former governor, Hystaspes, the father of Darius. The king marched as far as Rhages to his father's aid, and thence sent a body of troops to reinforce him. With this assistance, Hystaspes won so great a victory over the rebels that they at once submitted, and the rebellion was at an end.

**Its Final
Sup-
pression.**

In the meantime a revolt had broken out in Sagartia, where a native chief claimed to rule as a descendant and heir of Cyaxares, and was recognized by the Sagartians as their king; but Darius easily suppressed this revolt by means of an army of Medes and Persians, who were commanded by a Median leader named Tachamaspatas. The pretender was captured, and, like the Median pretender, had his nose and ears cut off, and, after being chained for a while at the palace door, was finally crucified at Arbela.

**Revolt in
Sagartia
Sup-
pressed.**

A feeble revolt also occurred in Margiana about this time, the Margians acknowledging a native named Phraätes as their king; but the satrap of Bactriana, whose jurisdiction extended over Margiana, quelled this revolt in its incipency.

**Revolt in
Margiana
Crushed.**

Thus far Darius had contended with the rebellions of foreign and alien nations which had been brought under the Persian dominion by the great Cyrus. But now, in his absence in the north-eastern prov-

**Revolt in
Persia
Quelled.**

Another
Pseudo-
Smerdis.

inces of his empire, Persia itself rose in revolt against his authority and acknowledged for their king an impostor, who, unwarned by the fate of the former impostor, the Pseudo-Smerdis, and relying upon the obscurity still overhanging the disappearance of the real Smerdis, assumed his name and claimed to be the legitimate heir to the throne. But Darius, with his army of Medes and Persians, reëstablished his authority, after a struggle of some duration. Artabardes, one of his generals, defeated the impostor in two engagements; and the force which he had sent to incite rebellion in Arachosia was routed by the satrap of that province. The pretended Smerdis himself was captured and crucified.

Revolt of
Babylon
Sup-
pressed.

In the meantime Babylon had again revolted. An Armenian named Aracus, settled in Babylonia, headed this insurrection and called himself "Nebuchadnezzar, son of Nabonadius." Darius sent a Median general named Intaphres with an army against the new pretender. Intaphres soon crushed the revolt, capturing Babylon and taking Aracus prisoner. This rebel pretender was also crucified.

Disloyal
Governor
of
Sardis
Executed.

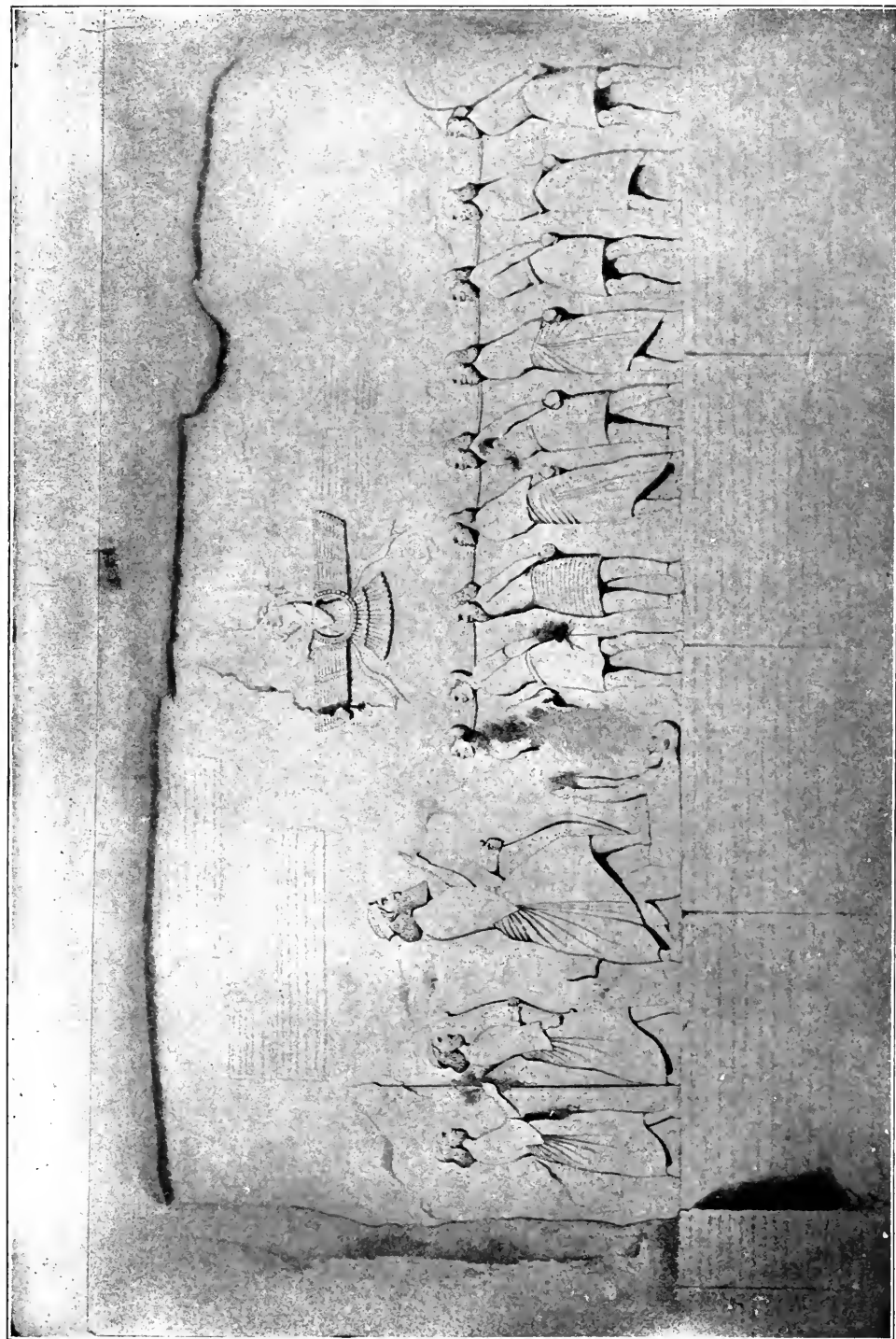
The Medo-Persian Empire now enjoyed a season of tranquillity, and Darius proceeded to chastise the governors of the more remote provinces for their acts savoring of rebellion. Orætes, the governor of Sardis, had not been fully loyal even under Cambyzes, as he had endeavored to entrap and put to death one of that king's allies, Polycrates of Samos, and had assumed a disloyal attitude from the time of the Magian revolution. He quarreled with Mitrobates, the governor of a neighboring province, murdered him, and seized his territory. A courier who had been sent by Darius with a message which Orætes did not like was waylaid and murdered by assassins sent by the disloyal governor. Darius could not overlook such disloyalty; and one of his nobles, armed with written orders bearing the king's seal, tested the guards kept about the satrap's person; and upon finding them ready to obey the king's commands, he presented an order for the governor's execution, which they carried into effect at once.

Disloyal
Governor
of
Egypt
Executed.

Aryandes, the governor of Egypt, had also assumed a disloyal attitude in a different way. When he learned that Darius had issued a gold coinage of remarkable purity, he issued a silver coinage of similar character, on his own authority and without consulting the king. It is believed that he even put his name on these silver coins—an act which implied a claim to independent sovereignty. Darius had him put to death on the charge of a design to revolt, although he had excited no disturbance. According to Herodotus this affair occurred in the latter part of Darius's reign.

Sup-
pression
of
Revolts
of
Susiana
and the
Sacæ.

But the empire was not yet fully tranquilized. The Behistun Inscription records a revolt in Susiana, suppressed by Gobryas, one of



BEHISTUN INSCRIPTION
Captives before Darius

the Seven; and another among the Sacæ of the Tigris, quelled by Darius himself. The erection of the Behistun Inscription appears to have occurred about B. C. 516-515—that is about the fifth or sixth year of Darius's reign; and marks the close of the first period of his reign, or the period of disturbance, and the beginning of the second period, or the period of tranquillity, internal progress, and patronage of the fine arts by the king.

Erection
of the
Behistun
Inscrip-
tion.

Having had so much trouble in restoring tranquillity to his empire by the reduction of so many revolts, Darius naturally considered plans for the prevention of similar occurrences in the future. The past revolts showed him the weakness of the ties hitherto regarded as sufficient to bind the component parts of the empire together, and how easily any obstacle might tend to the disruption of the greatest empire. All the great empires which had existed in Western Asia during the seven centuries previous to the Medo-Persian had more or less been subject to the inherent weakness of chronic rebellion, and no remedy had yet been found to avert these frequent perils. Darius Hystaspes was the first who designed and carried into execution an entirely new system of government. Thirlwall deservedly styled him “the first true founder of the Persian state.” He found the Medo-Persian Empire a conglomerate mass of heterogeneous elements, held together loosely by the solitary tie of subjection to a general head; he left it a compact, consolidated and well-organized body, bound together by the bonds of a well-regulated, compact and homogeneous system, permanently established in every province. Thus Darius Hystaspes established the first *real* empire in all history.

New
System
of
Govern-
ment.

The First
Real
Empire.

To establish a uniform system of governing his vast dominions, Darius divided his empire into twenty provinces, called *satrapies*, the governors of which were styled *satraps*. To perfect this uniformity, he substituted fixed and definite burthens, instead of variable and uncertain calls, and established a variety of checks and counterpoises among the officials to whom the king delegated his powers; thus tending vastly to the security of the monarch and to the stability of this vast ancient empire.

Twenty
Satrapies
and
Satraps.

Uniformity was secured by establishing the same machinery of administration in all portions of the empire, and not by abolishing all national differences, or assimilating all the various nations of the empire to one type. The nations were permitted, and even encouraged, to retain their respective languages, customs, manners, religion, laws and modes of local government. Care was only taken to subordinate all these to the supreme power of the empire, which was one and the same over all the provinces, which were dependent upon the imperial government.

Uniform
Adminis-
tration.

Powers
and
Duties
of the
Satraps.

Accounts
by
Thucyd-
ides
and
Xeno-
phon.

Herodotus tells us that the number of satrapies into which Darius divided his empire was twenty, but the number may have varied at different times. The satrap, or supreme civil governor, of each of these political divisions, was entrusted with the collection and transmission of the revenue, the administration of justice, the preservation of order, and the general supervision of the affairs of the satrapy. Thucydides and Xenophon tell us that the satraps were appointed or dismissed by the king at his pleasure and held their offices for no definite period, being subject to removal or death at any moment, simply on the presentation of the royal *firman*, without any other formality. These satraps, as representatives of the Great King, were despotic, being vested with a portion of his majesty. Xenophon and Herodotus tell us that they had palaces, courts, body-guards, parks or "paradises," large numbers of eunuchs and attendants, and seraglios, or harems, well supplied with wives and concubines. Xenophon says that they exercised the power of life and death over those under their jurisdiction, and that they assessed the tribute on the towns and villages in their respective satrapies at their pleasure, and appointed deputies, also sometimes called satraps, over cities or districts within their respective provinces. They exacted from the provincials whatever amount they considered them capable of furnishing above the tribute due to the crown for the support of royal and satrapial courts. Favors and justice were purchased from them by gifts. They sometimes committed flagrant outrages on the persons and honor of those whom they governed. Fear of removal or execution, if complaint reached the Great King, was generally the only restraint upon their tyranny.

Uniform
Military
System.

The empire also had a uniform military system. The services of the subject nations were declined, except in a few instances, in which, according to Herodotus and Arrian, a levy *en masse* of the subject populations was ordered. Order was maintained by numerous large garrisons of Median and Persian troops quartered on the inhabitants. All strong places were thus occupied; and the great capitals, which were likely to be centers of disaffection, were specially watched. Thus a large standing army, composed of the conquering and governing race, guarded the peace of the empire throughout, and rendered a native revolt hopeless, under ordinary circumstances.

Excep-
tions to
Uni-
formity.

Sometimes exceptions were made to the general uniformity of the civil administration, and occasionally it was considered wise to permit a native dynasty to rule in a province, the satrap sharing a divided authority with the native prince, as Herodotus informs us was the case in Cilicia, and may have been so in Paphlagonia and Phoenicia. Sometimes also tribes within the limits of a satrapy were recognized as independent, and Xenophon tells us that petty wars

were carried on between these hordes and their neighbors. Bands of robbers infested the mountains in many places, owing no allegiance to any one, and defying both the satrap and the standing army.

Persia proper occupied an exceptional position. It paid no tribute and was not counted as a satrapy; but the inhabitants were obliged to bring gifts, according to their means, to the king, whenever he passed through their country. Nicolas of Damascus says that the king was bound, whenever he visited Pasargadæ, to present to each Persian woman appearing before him a sum equal to twenty Attic drachmas, equal to about five dollars of our money. This custom was designed to commemorate the service rendered by the female sex in the battle in which Cyrus the Great repulsed the forces of Astyages.

Position
of
Persia
Proper.

The new arrangement of the revenue inaugurated by Darius Hystaspes aimed at the substitution of definite burdens instead of variable and uncertain charges. The amount of tribute was everywhere fixed in money and in kind, which each satrap was required to furnish to the crown. A specified payment in money, varying, in ordinary satrapies, from 170 to 1,000 Babylonian silver talents, or from forty-two thousand pounds to a quarter of a million sterling, and amounting in the case of the Indian satrapy to over a million sterling, was required yearly by the sovereign and had to be remitted by the satrap to the capital. Each satrapy was also required to furnish such commodity, or commodities, for which it was most noted. Herodotus says that Assyria and Babylonia paid one-third of this burden. He also says that Egypt was required to supply grain sufficient for the nourishment of one hundred and twenty thousand Persian troops quartered in the country. Media had to contribute one hundred thousand sheep, four thousand mules and three thousand horses. Cappadocia had to furnish half that number of sheep, mules and horses. Strabo says that Armenia furnished twenty thousand colts. Herodotus says that Cilicia gave three hundred and sixty white horses, and one hundred and forty talents in money (equal to thirty-five thousand pounds sterling), in place of further tribute in kind. He also states that Babylonia was required to furnish five hundred boy eunuchs, besides corn. These charges were all fixed by the crown, and the chief object of the system was to tax each province in proportion to its wealth and resources.

New
Revenue
System.

The satrap was vested with the power of assessing the taxation of different portions of his province. The mode of exaction and collection in some places, according to Herodotus, was by land-tax. Herodotus informs us that Persian subjects in many portions of the empire had to pay a water rate. The rivers of the empire were considered the king's property; and when water was needed for irrigation, a government official superintended the opening of the sluices, and regulated

Method
of
Taxation.

the quantity of water which might be drawn off by each tribe or district. A large sum of money was paid the officer for opening the sluices, and this sum was transmitted to the imperial treasury. Herodotus also says that fisheries, salt-works, mines and quarries were regarded as crown property and contributed largely to the revenue. They were rented to responsible individuals, who paid a certain fixed rate and made what profit was possible by the transaction.

Satrap's
Powers
of
Taxation.

While the amounts of taxation and tribute exacted by the crown were fixed and definite, the satraps were allowed to make what exactions they desired beyond them. Like a Roman proconsul, a Persian satrap was to pay himself out of the pockets of those under his jurisdiction, and he was usually careful to pay himself very well. One satrap of Babylonia drew from his province yearly in money a sum equal to one hundred thousand pounds sterling.

Satrap,
Military
Com-
mandant
and
Secre-
taries.

To check the rapacity or greed of the officials, Darius established in each province three officers holding their authority directly from the crown, and responsible to it only. These were the satrap, the military commandant, and the secretary. The satrap was vested with the civil administration, and particularly with the finances. The commandant had charge of the troops. The secretary informed the court, by dispatches, of occurrences in the province; and Xenophon tells us that he was called the "King's Eye" and the "King's Ear." These three officials acted as checks and counterpoises upon each other, and rebellion was thus made extremely difficult and hazardous.

Pro-
vincial
Inspec-
tors.

Xenophon states that, as a further precaution against revolt, an officer, commissioned by the crown, inspected each province yearly, or at stated intervals. These inspectors were generally of royal rank, sons or brothers of the sovereign. They were accompanied by an armed force, and were authorized to correct anything amiss in the province, and, if necessary, to inform the crown of any official insubordination or incompetency.

Where
Selected.

Herodotus informs us that to still further secure the fidelity of satraps and commandants, these officials were chosen from among the monarch's blood relations, or were attached to the crown by marriage with one of the princesses. This policy was extensively pursued by Darius and yielded excellent results.

Change
in
Satrapal
Govern-
ment.

The system of checks, while it was a security against revolt, had the corresponding disadvantage of weakening the hands of authority in times of danger and difficulty. When internal or external dangers menaced the empire the powers of government were weakened by division, the civil authority being vested in one officer, and the military in another. Thus the concentration of power necessary for quick and decisive action, for unity of purpose, and for secrecy of plan and exe-

cution, was wanting. These considerations led to a modification of the original plan of satrapial government; and thus the offices of satrap, or civil administrator, and commandant, or commander of the troops, were vested in the same individual, who thus had as much power as have the Turkish pashas and the modern Persian khans, or beys—an authority virtually unlimited. This system was an advantage in the defense of the provinces against foreign foes, but it endangered the stability of the empire, as it naturally led to formidable rebellions.

Herodotus and Xenophon give us full accounts of the system of posts, instituted by Darius Hystaspes for rapidity of communication. Darius considered it of the utmost importance that the orders of the court should be speedily transmitted to the satraps, and that their reports and those of their royal secretaries should be received without unnecessary delay. He established on the routes already in existence between the leading cities of the empire a number of post-houses at regular intervals, in accordance with the distance that it was estimated that a horse could gallop at his best speed without stopping. A number of couriers and several relays of horses were maintained at each post-house at the expense of the government. When a dispatch was to be sent it was carried to the nearest post-house along the route, where it was taken by a courier, who immediately mounted on horseback and galloped with it to the next station. There it was handed to a new courier, who at once mounted a fresh horse and took it to the next station, and thus it was transmitted from hand to hand until it arrived at its destination. Xenophon states that the messengers traveled by night as well as by day, and that the conveyance was so rapid that it was often compared to the flight of birds. Herodotus says that at every station were excellent inns or caravanseries, that bridges or ferries were established upon all the streams, that guard-houses were found here and there, and that the whole route was securely protected against brigands who infested the empire. Ordinary travelers followed so convenient a route, but they were not allowed the use of post-horses, even when the government did not need them.

System
of Posts.

Accounts
by
Herod-
otus and
Xeno-
phon.

Herodotus also describes the system of coinage adopted by Darius Hystaspes. It is believed by some that the term *daric* is derived from his name. It is certain that he was the first Persian monarch who coined on a large scale, and it is likewise certain that his gold coinage was considered in later times as of extraordinary value because of its purity. His gold darics seem to have contained, on an average, little less than one hundred and twenty-four grains of pure metal, which would be equal to twenty-two shillings of English money. They were of the type then common in Lycia and Greece, being fluted, flattened lumps of metal, very thick compared with the size of their surface,

Coinage
System.

irregular and rudely stamped. The silver darics were similar in general character, but were larger than the gold, and weighed from two hundred and twenty-four to two hundred and thirty grains, or little less than three shillings of English money.

Further
Accounts
by the
Greek
His-
torians.

We will now proceed with the events of the second period of the reign of Darius Hystaspes, for which we are mainly dependent upon Herodotus, for which we have also some notices from Xenophon, Thucydides and Ctesias. The political history of an Oriental monarchy must always necessarily consist chiefly of a series of biographies, as the sovereign is all in all in those countries, his sayings, doings and character shaping and constituting the annals of the state.

Art and
Litera-
ture.

In the second period of his reign, that of the era of internal tranquillity, Darius Hystaspes pursued chiefly the arts of peace, and, as we have seen, consolidated and secured his empire by inaugurating the satrapial government in all its provinces, by establishing a system of posts, by issuing his coinage, by supervising the administration of justice, and in various other ways in which he displayed a love of order and method and a genius for systematic arrangement. He also devoted some attention to ornamental and architectural works, to sculpture and to literature. He founded the royal library at Susa, the chief residence of the later Persian monarchs. He erected a very important edifice at Persepolis; and he certainly designed, if he did not execute, the *Chehl Minar*, the principal one of the splendid structures upon the great central platform. The great platform itself, with its grand and stately steps, was erected by him, as his name is inscribed upon it. The immense blocks of hard material attest the solidity and strength of his works. He was the first Persian king to ornament the steps approaching a palace with elaborate bas-reliefs. He designed and constructed the rock-tomb at Nakhsh-i-Rustam, where his remains were interred. The great rock-inscription at Behistun was his immortal work. He surpassed all his predecessors and all his successors in attention to the creation of permanent historical records. The Behistun Inscription is unparalleled in ancient times for its length, finish and delicacy of execution, at least outside of Egypt or Assyria. Darius also set up the only really historical inscription at Persepolis. He was one of the only two Persian kings who placed inscriptions upon their tombs. He alone gives the historian interesting geographical and historical notices.

The
Chehl
Minar.

Rock
Tomb.
Behistun
Inscrip-
tion.

Per-
sepolis
Inscrip-
tion.

Conquest
of the
Indus
Valley.

During this epoch of general peace, extending from B. C. 516 to B. C. 508 or 507, Darius undertook one important expedition towards the East, in the region of the Upper Indus, famed for its fertility, its gold and its ingenious but warlike people. After exploring the course of the Indus from Attock by means of boats, he led or sent an expedi-

tion into the Punjab, which speedily conquered that rich region and probably the entire Indus valley, thus adding to the empire a brave and warlike race, an immense revenue, and a vast gold-producing district, which suddenly sent a large influx of the precious metal into Persia, thus probably leading to the introduction of the gold coinage and the establishment of commercial relations with the natives, which inaugurated a regular trade conducted by coasting-vessels between the mouths of the Indus and the Persian Gulf.

For the history of all these great expeditions of Darius we are also mainly indebted to Herodotus. The next great expedition was led by Darius across the Hellespont (now Dardanelles), the narrow strait which partly separates Asia Minor from Europe. The story of the voyage and escape of Democedes, as related by Herodotus and partially confirmed from other sources, was not a mere myth. If a vessel was fitted out at Sidon by order of the Persian king, and placed under the guidance of Democedes to explore the coasts of Greece, and if it proceeded as far as Crotona, in Magna Græcia, we may infer that Darius Hystaspes already meditated the conquest of Greece. But for the time the king's attention was directed to another quarter; and in order to secure Western Asia from attack, Darius resolved to strike terror into the barbarian Scythian hordes of the steppe region of the present Southern Russia. He therefore ordered Ariaramnes, satrap of Cappadocia, to cross the Euxine with a small fleet, descend suddenly upon the Scythian coast, and carry off a number of captives. Ariaramnes skillfully executed his commission, and captured a Scythian chief's brother, from whom the Persian king derived all the information he wanted. Darius then collected a fleet of six hundred ships, mainly from the Greeks of Asia Minor, and an army, consisting of seven hundred thousand men according to Herodotus, and eight hundred thousand according to Ctesias, composed of contingents from all the nations under his dominion. With this army he crossed the Bosphorus on a bridge of boats constructed by Mandrocles of Samos, and marched through Thrace along the line of the Little Balkan, receiving the submission of the tribes along the route; crossed the Great Balkan; conquered the Getæ, who occupied the region between the Balkans and the Danube; crossed the Danube by means of a bridge, which the Ionian Greeks had made with their vessels just above the apex of the Delta, and thus invaded Scythia. The Scythians retired as the Medo-Persian army advanced, and destroyed the forage, drove off the cattle, and filled in the wells, so that the invaders would be forced to retire for want of the means of subsistence. But the admirable condition of the Persian commissariat enabled Darius to remain in Scythia for two months without incurring much loss. Herodotus tells us that Darius marched east-

Unsuccessful Persian Invasion of European Scythia.

Accounts by Herodotus and Ctesias.

ward to the Tanais (now Don) river, and thence north to the country of the Budini, where he burnt the town of Gelonus, probably near the present Voronej. He returned with the bulk of his army, leaving the impress of his name and power upon the Scythian hordes. Ctesias states that Darius lost eighty thousand men in this inroad. Vain efforts had been made to induce the Greeks guarding the bridge over the Danube to break it, and thus hinder his return. Darius recrossed the river after an interval of more than two months, and thenceforth enumerated "the Scyths beyond the sea" among the subject nations of his vast empire. He was unopposed on his return march through Thrace. Before crossing the Bosphorus he commissioned Megabyzus, one of his generals, to complete the conquest of Thrace, assigning him eighty thousand men for this purpose. These remained in Europe, while Darius with the remainder of his army passed over into Asia.

Persian
Conquest
of
Thrace.

In one campaign, B. C. 506, Megabyzus overran and subjugated the whole region between the Propontis (now Sea of Marmora) and the Strymon river, thus extending the Medo-Persian dominion westward to the frontier of Macedonia. He conquered the Greek colonies in that section, the Thracians and a number of other tribes. One of these tribes, the Pæonians, was transported into Asia. The Thracian tribes who submitted were those of the coast, no effort being made to subdue those of the interior.

Conquest
of
Mace-
donia.

At this time an ancestor of Alexander the Great occupied the throne of Macedon. With a contempt for the insignificance of this kingdom, Megabyzus sent an embassy demanding earth and water as tokens of submission, according to the Persian custom. Amyntas yielded at once to the Persian demand; but the insolence of the Persian ambassadors caused them to be assassinated with their entire retinue. When a second embassy was sent to inquire into the fate of the first, Alexander, the son of Amyntas, who had planned the massacre, managed to have the matter kept silent by bribing one of the envoys with a large sum of money and with the hand of his sister, Gygæa. Macedonia became a subject kingdom and accepted the suzerainty of the Medo-Persian monarch.

Conquest
of Greek
Colonies.

After the conquest of Macedonia, Megabyzus proceeded to Sardis, where Darius had remained for about a year. He was superseded by Otanes, the son of Sisamnes—not the conspirator of that name—who reduced the Greek cities of Byzantium (now Constantinople), Chalcedon, Antandrus and Lamponium, with the two neighboring islands of Lemnos and Imbrus. The inhabitants of these cities were accused of having failed to furnish contingents for the expedition into Scythia, or of molesting it on its return, which were crimes deserving enslavement, in the estimation of Otanes.

Darius then proceeded to Susa, his capital, where he had built the great palace whose remains have been recently uncovered by English enterprise. Susa was thereafter the chief capital of the Medo-Persian Empire. It had a softer climate than that of Ecbatana and Persepolis, and less sultry than that of Babylon. It occupied a central point for communication with the East and the West. Its people were more yielding and submissive than either the Medes or the Persians. The king gladly rested for awhile from the fatigues of his warlike efforts, and recruited himself at Susa in the quiet life of the court. For some years he conceived no aggressive projects, until his designs upon Greece were revived by an extraordinary provocation.

Palace at
Susa, the
Chief
Capital.

Simultaneously with the expedition into Scythia, Aryandes, the satrap of Egypt, marched against the Greek town of Barca, in Cyrenaica, to avenge the murder of a king who was a tributary of Persia. Barca was taken and its inhabitants were transported to Asia, but the satrap's army was attacked on its return by the semi-independent nomad tribes and suffered considerable loss.

Reduction
of
Barca.

From this time forth the history of the Medo-Persian Empire is closely connected with that of Greece. We therefore confine ourselves to a mere sketch of the remaining portion of Medo-Persian history, and give a full account of the Græco-Persian wars and the conquest of the Medo-Persian Empire by Alexander the Great in that portion of this work relating to the history of Greece, to which these great events more properly belong.

Persia
and
Greece.

The Greeks of Asia Minor, exasperated at the support which Darius Hystaspes gave their tyrants, and probably made sensible of their power by the circumstances attending the Scythian campaign, rose in rebellion against the Persian power at the instigation of Miletus, the most important of Asiatic Greek cities, murdered or expelled their tyrants, and set the power of Persia at defiance. Two states of European Greece—Athens and Eretria—aided the rebels. Bold action was taken. Sardis, the capital of the satrapy of Western Asia Minor, was taken and burned. The rebel invaders were driven into retreat, overtaken and defeated in the battle of Ephesus, whereupon the Athenians and Eretrians deserted their Asiatic kinsmen. But many Greek states of Europe and Asia, encouraged by the fall of Sardis, declared their independence; and the rebellion spread like lightning along the whole coast of Asia Minor from the Sea of Marmora to the Gulf of Issus. The Ionian, Dorian and Hellespontine Greeks, the Carians and Cauni-ans of the south-western corner of Asia Minor, and the Cyprians, Greek and native, rose simultaneously in revolt; but after several battles with various results, Persia triumphed and the insurrection was quelled. The confederate fleet was defeated in the battle of Ladé, and Miletus

Greek
Revolt
in Asia
Minor.

was taken soon afterwards. The rebellious states were severely punished, and the authority of the Great King was again firmly established in all the revolted countries.

Persian
Invasion
of
Greece.

The Persian monarch prepared to take vengeance on the European Greeks for the aid given their revolted Asiatic brethren, his own rebellious subjects. But aside from this a Medo-Persian expedition against Greece was only a question of time, as Darius had never relinquished his ambitious designs against the land of the Hellenes. An expedition was therefore set on foot in B. C. 493, under Mardonius, which followed the coast-line through Thrace and Macedonia. A storm at Mount Athos shattered the Medo-Persian fleet, and the land-force was crippled by a night attack of the Brygi. Mardonius therefore abandoned his enterprise and returned to Asia. His fleet, however, reduced Thasos; and his army reduced the Macedonians to complete subjection to Persia.

Second
Invasion.

Two years after the failure of Mardonius a second great Medo-Persian expedition was led against Greece. This expedition, conducted by Datis, proceeded by sea, crossing the Ægean by way of the Cyclades, and fell upon Eretria, which was besieged and taken by treachery. A landing was made upon the Greek continent at Marathon, in Attica; but the decisive defeat of the great Medo-Persian host by the Athenians under Miltiades in the ever-memorable battle of Marathon, B. C. 490, compelled the invaders to return to Asia. This was the first great check received by the Medo-Persians, and showed how completely powerless were the huge masses of an Oriental army against Grecian valor and discipline. The entire history of the struggle between Greece and Persia is only a repetition of this early lesson.

Battle of
Marathon.

Death of
Darius
Hystaspes.

Undaunted by his two signal failures against Greece, Darius began to prepare for a third attack, but his designs were cut short by his death, B. C. 486. Darius Hystaspes was, next to Cyrus the Great, the greatest of the Persian kings, and he was far the superior of Cyrus as a statesman. Cyrus founded the Medo-Persian Empire; Darius consolidated it. Though inferior to Cyrus as a military leader, he displayed energy, vigor, foresight and judicious management in his military expeditions. He also showed promptness in resolving and ability in executing, also discrimination in the selection of generals, and a power of combination rarely seen in Oriental commanders. He was individually brave, and ready to expose himself to dangers and hardships, though he did not recklessly throw himself into peril. He was satisfied to employ generals when the object to be achieved appeared to be beyond his capacity, and he was not envious of their military successes. He was kind and warm-hearted—strongly attached to his friends, and magnanimous toward conquered foes. He could be severe

His
Character
and
States-
manship.

when occasion required it, but he was disposed to be mild and indulgent. He surpassed all the other Persian monarchs in the arts of peace. To him only was the Medo-Persian Empire indebted for its organization. He was a skillful executive, a good financier, and a wise and far-sighted ruler. He was the only many-sided one of all the Persian princes. He was at the same time an organizer, a general, a statesman, an executive, an architect, a patron of art and literature. Had he never reigned Persia would have sunk as rapidly as she arose, and would have had as brief an existence as many of the other short-lived powers of the East.

Darius Hystaspes was succeeded on the Medo-Persian throne by his eldest son, XERXES, the son of his favorite wife, Atossa, and therefore a direct descendant of Cyrus the Great. In the second year of his reign, B. C. 485, Xerxes crushed the revolt in Egypt and punished the Egyptians with increased burdens. Ctesias tells us that he then provoked a rebellion of the Babylonians by acts regarded by them as impious, and which they avenged by killing their satrap, Zopyrus, and declaring their independence. Megabyzus, the son of Zopyrus, reconquered the revolted city, whose famous temple was plundered and ruined and many of whose shrines were desolated in punishment for the revolt.

Accession
of
Xerxes
the Great.

Xerxes next directed his attention to the conquest of Greece. After careful preparations for four years, from B. C. 484 to B. C. 481, he set out for the invasion of Greece at the head of an immense host, said to number two millions of fighting men. A part of the expedition consisted of a large and well-equipped fleet. The expedition marched in three columns along the coast, B. C. 480, and the passage of the Hellespont was made on a double bridge of boats. There was a grand review at Doriscus, and the advance through Thessaly was unopposed. The Persian fleet passed through the canal of Athos, and two hundred ships were lost in a storm off Cape Sepias. The Persian land-forces were repulsed in attempting to force the narrow pass of Thermopylæ, but the pass was finally flanked and its handful of heroic defenders, under the Spartan king Leonidas, were slain. At the same time there was an indecisive sea-fight off Artemisium. Two hundred Persian ships were lost off the coast of Eubœa. The invaders advanced through Phocis and Bœotia, and failed in an attack on Delphi. They then advanced into Attica, and took and burned Athens, causing general alarm throughout Greece. In the great sea-fight of Salamis the Medo-Persian fleet was destroyed, whereupon Xerxes fled from Greece, B. C. 480. A Medo-Persian army under Mardonius wintered in Thessaly, and reoccupied Attica the next spring, but was annihilated by the Greeks in the great battle of Platæa, B. C. 479, while the Medo-Persian

His
Formid-
able
Invasion
of Greece.

Battles of
Ther-
mopylæ,
Salamis,
Platæa
and
Mycale.

fleet was broken up in the sea-fight off Mycalé, in Asia Minor, the protecting land force being defeated and the ships burned. The Persians then abandoned European Greece and never renewed their projects for its conquest.

Persian
Disasters.

The Greeks now retaliated on their fallen foe. They delivered the isles of the Ægean sea from the Persian yoke, expelled the Persian garrisons from Europe, and ravaged the coast of Asia Minor, making descents upon it at will. For twelve years no Medo-Persian fleet ventured to contest with them for the mastery of the seas, and a Persian land and naval force collected for the protection of Cilicia and Cyprus was thoroughly annihilated at the river Eurymedon, in Asia Minor, by the Greeks commanded by the Athenian Cimon, B. C. 466.

Battle of
Eurymedon.

Disorders
of the
Persian
Court and
Harem.

In the year after the battle of Eurymedon, B. C. 465, the reign of Xerxes came to an abrupt end. With him began those internal disorders of the seraglio which made the court a constant scene of intrigues, assassinations, executions and conspiracies for a period of a century and a half. Xerxes had only one wife, Amestris, whom Herodotus calls the daughter, and Ctesias, the granddaughter, of Otanes, one of the Seven conspirators. He surrendered himself to the free indulgence of illicit passion among the princesses of the court, the wives of his near relations. The most horrible consequences resulted. The jealous spite of Amestris was vented on such as she blamed for alienating from her her husband's affections. Her barbarities threatened to drive those whom she provoked into rebellion, and it was found necessary to execute them in order to preserve tranquillity. Among those executed, Herodotus tells us, were Masistes, a brother of Xerxes, and some of his sons, nephews of Xerxes. The king's example was followed by members of the royal family; and Amytis, a daughter of Xerxes and also wife of Megabyzus, the grandson of Megabyzus, one of the Seven conspirators, became notorious for her licentiousness. Eunuchs advanced to power and incited the disorders which distracted the court. The king created for himself deadly enemies among his courtiers and guards. Finally Artabanus, captain of the guard, a courtier of high rank, and Aspamitres, a eunuch, the king's chamberlain, conspired against their sovereign and assassinated him in his sleeping apartment, after he had reigned twenty years (B. C. 486-465). For the account of this court tragedy we are indebted to Plutarch and Diodorus Siculus.

Assassination
of
Xerxes.

His
Character.

The character of Xerxes was below that of any of his predecessors. Herodotus ascribes him the virtue of a kind of magnanimity, which induced him to hear patiently such as opposed his views or gave him disagreeable advice, and which deterred him from wreaking vengeance under some circumstances. He was devoid of any other commendable

traits. He was weak and easily controlled, and utterly surrendered himself to his gusts of passion. He was selfish, fickle, boastful, cruel, superstitious, licentious. We see in him the Oriental despot in that contemptible aspect in which the mental and moral qualities are alike defective, and in which the entire reign is a constant course of vice and folly. The decline of the Medo-Persian Empire in territorial greatness and military strength, and its decay of administrative vigor and national spirit, commenced with the reign of Xerxes. The corruption of the court—the evil which weakens and destroys almost all Oriental dynasties—also began in his reign. His expeditions against Greece exhausted and depopulated the empire, and the losses incurred in those expeditions were not repaired in his lifetime.

Xerxes displayed grandeur of conception as an architect. His Propylæa and the sculptured staircase in front of the Chehl Minar are splendid erections upon the platform of Persepolis, and rank him high among Oriental builders.

His
Architec-
ture.

The three sons left by Xerxes were Darius, Hystaspes and Artaxerxes. His two daughters were Amytis and Rhodoguné. Hystaspes was satrap of Bactria, and Darius and Artaxerxes were only at court at the time of their father's assassination. Fearing the eldest son most, Artabanus persuaded Artaxerxes that Xerxes was murdered by his brother; whereupon Artaxerxes caused Darius to be put to death and himself seized the throne, B. C. 465, according to Ctesias and Diodorus Siculus.

His
Domestic
Rela-
tions.

ARTAXERXES LONGIMANUS—"the Long-handed"—was no sooner seated upon the throne than Artabanus aimed at removing the young monarch and making himself king; but his designs being betrayed to Artaxerxes by Megabyzus, and his previous crimes being exposed, he was killed along with his instrument, Aspamitres, seven months after the assassination of Xerxes. The sons of Artabanus, seeking to avenge their father's death, were defeated and slain in battle by the royal army under Megabyzus. Ctesias is our best authority for the events of this reign, as he was the court physician of Artaxerxes Mnemon.

Arta-
xerxes
Longi-
manus.

In the meantime Hystaspes unfurled the standard of rebellion in Bactria, considering himself the rightful successor of his father. Artaxerxes himself took the field against his rebel brother; and, after an indecisive engagement, defeated him in a second battle, in which, according to Ctesias, the wind blew with violence into the faces of the Bactrians. So decisive was the victory of Artaxerxes that the Bactrian revolt was quelled. The fate of Hystaspes is not known.

Rebellion
and
Over-
throw of
Hystas-
pes.

Soon afterward Egypt suddenly asserted her independence, B. C. 460. Inarus, a Libyan king, headed a revolt against the Persian rule, and was aided by Amyrtæus, an Egyptian. In the battle of Papremis,

Revolt of
Libya
and
Egypt
Quelled.

in the Delta, the Persians were defeated, and their commander, Achæmenes, was killed by Inarus himself. The revolt now became general throughout Egypt, and the remnant of the Persian army was shut up in Memphis. Athens responded to the request of Inarus for help by sending a fleet of two hundred ships to his aid. This fleet sailed up the Nile, defeated a Persian squadron, and assisted in the capture of Memphis and the siege of its citadel (White Castle). Herodotus, Ctesias, Thucydides and Diodorus are our authorities for the events of this Egyptian revolt. A large Persian army under Megabyzus entered Egypt, defeated the Egyptians and their Athenian allies in a great battle, relieved the citadel of Memphis from its siege, and recovered the city. The defeated Athenians fled to the tract called the Prosôpitis, in the Delta, where they were besieged for a year and a half, until Megabyzus turned the water from one of the streams, whereby the Athenian ships were stranded, when the Persians marched across the river bed and overwhelmed the Athenians with their superior numbers. Inarus was betrayed to Megabyzus by his own men, carried a captive to Persia and there crucified. Amyrtæus escaped to the fens, where he maintained his independence for some time, but the remainder of Egypt was reduced to submission to Persian sway (B. C. 455); while Athens was taught a severe lesson for her interference between the Great King and his revolted subjects.

**Egyptian
and
Athenian
Defeat.**

**Persian
Defeat
by
Athenian
Fleet.**

**Peace of
Callias.**

**Successful
Rebellion
of
Megaby-
zus.**

Six years later, B. C. 449, Athens, bent on recovering her lost prestige, sent a fleet of two hundred ships under Cimon to the Levant. This fleet sailed to Cyprus and besieged Citium. Cimon died there, but his fleet attacked and utterly defeated a Persian fleet of three hundred ships off Salamis, and sent sixty ships to aid Amyrtæus, who still maintained himself in the Delta. The King of Persia, fearing the loss of Cyprus and Egypt, sued for peace, and agreed to the inglorious "Peace of Callias," whereby the independence of the Asiatic Greeks was acknowledged, and Persia stipulated not to send any fleet or army to the coasts of Western Asia Minor, while Athens promised to relinquish Cyprus and recall her squadron from Egypt. The Peace of Callias ended the first great war between Persia and Greece after lasting exactly half a century, from B. C. 499 to B. C. 449.

Soon afterward Megabyzus, the satrap of Syria, offended at the crucifixion of Inarus, contrary to the pledge he had himself given to him, rose in revolt against his sovereign, defeated every army sent against him, and so alarmed Artaxerxes that he was permitted to dictate the conditions on which he would return to his allegiance. This example of a successful rebellion on the part of a satrap naturally had the most disastrous consequences for the stability of the empire. The prestige of the imperial government was shaken, and satraps were per-

mitted to defy the authority of their sovereign whenever a fair opportunity presented itself, because, if successful, they had nothing to fear, and might expect pardon in any case.

Though Plutarch and Diodorus commended the character of Artaxerxes Longimanus, he was on the whole a weak and contemptible prince. He was mild and possessed several other good qualities, but the weakness of his character led to a rapid decline of the empire during his reign. The disorders of the court continued; and Artaxerxes allowed his mother Amestris and his sister Amytis, who was the wife of Megabyzus, to indulge without hindrance their cruel and licentious dispositions.

Like his father, Artaxerxes Longimanus had only one legitimate wife. All that is known of this woman, whose name was Damsipia, is that she died on the same day as her husband, and that she was the mother of his only legitimate son, Xerxes. Artaxerxes had seventeen other sons with various concubines, mostly Babylonians. All these sons survived their father. Ctesias is the authority for the facts concerning the domestic relations of Artaxerxes Longimanus, who died B. C. 425.

XERXES II. succeeded his father on the Persian throne, but after a reign of forty-five days he was murdered by his half-brother, called Secydianus by Ctesias and Sogdianus by Herodotus, after a festival in which he had indulged too freely. SOGDIANUS usurped the throne, but was himself murdered after a reign of six months by another half-brother named Ochus, who usurped the throne under the name of Darius, and is known in history as DARIUS NOTHUS, so called by the Greeks.

Darius Nothus had been satrap of Hyrcania and had married his aunt Parysatis, a daughter of Xerxes. He had two children before his accession—a daughter named Amestris and a son named Arsaces, who succeeded his father on the throne as Artaxerxes. Darius Nothus reigned nineteen years, and was disturbed by a constant succession of revolts. The first revolt was that of his full brother, Arsites, who was aided by a son of Megabyzus. After gaining two victories over the royal army, Persian gold corrupted the mercenaries, and the rebels were obliged to surrender on condition that their lives should be spared. Parysatis caused her husband to violate the pledges given the rebels, and Arsites and his fellow conspirator were executed; thus showing the world that perfidy was essential to a proper dealing with such as defied its authority.

Pissuthnes, satrap of Lydia, the son of Hystaspes, next rebelled. His immense wealth—accumulated during the twenty years while he was satrap—gave him the means for hiring the services of Greek mer-

Decline
of the
Empire.

Court
Disor-
ders.

Domestic
Relations
and
Death of
Arta-
xerxes
Longi-
manus.

Xerxes II.

Sogdi-
anus.

Darius
Nothus.

His
Domestic
Relations.

Revolt
and Death
of
Arsites.

Revolt
and
Execution
of Pis-
suthnes.

cenaries, who were commanded by Lycon, an Athenian. Tissaphernes, the Persian general sent against him, bribed Lycon and his followers to desert Pissuthnes and join his enemies; and the unfortunate satrap was obliged to surrender on conditions and to accompany Tissaphernes to the court. Darius, in violation of the pledge made by his general, executed the fallen rebel and bestowed his satrapy on Tissaphernes in reward for his success. Lycon, the Athenian, was rewarded for his treachery by being assigned the revenues of several cities and districts under the dominion of the Great King. Amorges, a bastard son of Pissuthnes, still maintained himself in Caria, where he held the strong city of Iasus and defied the power of Tissaphernes. By hiring Grecian mercenaries he maintained himself as an independent sovereign for some years.

Amorges.

War of
Persia
and
Sparta
against
Athens.

The terrible disaster to the Athenian arms in Sicily in B. C. 414 encouraged the Persian king to treat the Peace of Callias as a dead letter, and he ordered the satraps of Asia Minor to collect tribute from the Greek cities, B. C. 413. The satraps, Tissaphernes and Pharnabazus, both made tempting offers to Sparta; and in B. C. 412 three treaties were concluded between Sparta and Persia, by which the two powers united in a war against Athens. Thenceforth the King of Persia was always able by means of his gold to secure an ally among leading Grecian states. At one time he could purchase the alliance of Sparta, at another time that of Athens, at another time that of Thebes. The Persian armies were commanded by Greek generals; the Persian fleets were conducted by Greek captains; while, according to Arrian, the very rank and file of the Persian army was at least half Greek. By keeping up the dissensions in Greece, Persia prolonged her tottering empire for eighty years.

Persian
Intrigues
in Greece.

Persian
Policy
toward
Greece.

The policy of the court of Susa, well executed by the satraps of Asia Minor, was to preserve the counterpoise among the leading states of Greece by permitting neither Athens nor Sparta to become too powerful at the expense of its rival, to assist each by turns as occasion required, and to encourage them to waste each other's strength, but to change sides whenever it was necessary to strike an effective blow against either side. The cunning Tissaphernes adroitly pursued this policy, which was more clumsily executed by the more sincere Pharnabazus, until the younger Cyrus came upon the scene. The younger Cyrus had selfish aims of his own, which conflicted with the true interests of the empire. As he needed a powerful land-force for the accomplishment of his designs he preferred the aid of Sparta to that of Athens, and gave the former such effectual help that in two years from the time he appeared on the coast the war was ended. Persian gold manned and partly built the Spartan fleet which defeated the Athenian

navy at Ægos-Potami; and by placing his entire stores at the command of Lysander, the Spartan leader, Cyrus secured the good will of Sparta and her allies. Our sources of information concerning these relations between the Greeks and the Persians are the works of Ctesias, Xenophon, Thucydides and Arrian.

In B. C. 409 or 408, according to Xenophon, the Medes made an unsuccessful effort to recover their independence. In B. C. 405, according to Manetho, Egypt again revolted and enjoyed a short spasm of independence under Nephertites, or Nefarot, who established himself on the throne of the Pharaohs, and under his three successors.

The story of Terituchmes, as told us by Ctesias, illustrates the dreadful corruption, cruelty and dissoluteness of the Persian court at this period. Terituchmes was the son of Idernes, a Persian noble of high rank. When his father died, he succeeded to his satrapy as if it were a hereditary fief; and as he enjoyed the favor of Darius Nothus, he obtained that king's daughter, Amestris, for a wife. He afterwards became enamored of his own half-sister, Roxana, and grew tired of his wife. To rid himself of his wife he entered into a conspiracy with three hundred others and projected a revolt. The conspirators were bound to each other by the ties of a common, cruel and detestable crime. Amestris was to be placed in a sack, and each conspirator was to stab her body with his sword. To prevent this diabolical plot, Darius commissioned Udiastes, who served Terituchmes, to save his daughter by all means. Accordingly Udiastes, at the head of a band, slew Terituchmes after a desperate struggle. Parysatis, the queen, afterwards caused Roxana to be hewn in pieces, and the mother, brothers and sisters of Terituchmes to be buried alive. Arsaces, heir-apparent, afterwards Artaxerxes Mnemon, had great trouble in saving his own wife, Statira, the sister of Terituchmes, from the general massacre, by begging her life with tears and entreaties. The son of Terituchmes maintained himself in his father's government for some time, but the wicked Parysatis finally caused him to be poisoned.

Darius Nothus was at once weak and wicked in character. He violated his own pledges in murdering his brothers, Sogdianus and Arsites. He likewise disregarded his plighted word with Pissuthnes. He sanctioned the general massacre of the relatives of Terituchmes. During his reign the eunuchs of the palace became so powerful that one of them aspired to the throne itself. Darius was controlled by his cruel and vindictive wife, Parysatis. Although he gained some tracts in Asia Minor, he lost Egypt and Cyrenaica, the entire Persian territory in Africa. In his reign checks, which were designed to hold the great officers of the empire in restraint, were gradually relaxed. Satraps became virtually uncontrolled in their provinces, their lawless pro-

Revolts
in Media
and
Egypt.

Story of
Teri-
tuchmes
by
Ctesias.

Disorders
and
Murders
at the
Persian
Court.

Wicked-
ness of
Pary-
satis.

Weakness
and
Wicked-
ness of
Darius
Nothus.

Official
Corruption and
Rapid
Decline
of the
Empire.

ceedings being connived at or condoned; and gradually the satrapies became hereditary fiefs, the sons of satraps being allowed to succeed their fathers in their governments—a custom dangerous to the peace and stability of the empire. Another dangerous step was the union of the offices of satrap and military commander in the same individual, and the appointment of a single satrap for several satrapies. Bribery, intrigue and treachery, instead of force, were the means employed to suppress rebellions, and pledges given to rebel leaders to obtain their submission were openly violated. Corruption, cunning and treachery were also the weapons employed against Persia's foreign foes. War-like habits were cast aside, and the Medo-Persian armies began to be supplied with mercenaries. Ctesias and Xenophon are the chief sources of our information concerning the decline of the empire and the frightful corruption of the court.

Artaxerxes
Mnemon.

Darius Nothus died B. C. 405, after appointing as his successor his eldest son, Arsaces, who took the name of Artaxerxes, and is known in history as **ARTAXERXES MNEMON**—a name given him by the Greeks because of his excellent memory.

Plot,
Arrest
and
Pardon
of Cyrus
the
Younger.

Artaxerxes Mnemon had from the first a rival and competitor for the throne in his brother, the younger Cyrus. Their mother, Parysatis, the wife of Darius Nothus, had vainly endeavored to induce her husband to bequeath his crown to Cyrus, the younger son, her favorite. The Persian monarchs were installed with religious ceremonies in a temple at Pasargadæ, the original capital of Persia, which was yet considered as having a special sanctity. Just as Artaxerxes Mnemon was about to engage in the ceremonies attending his royal inauguration, Tissaphernes informed him that his life was menaced by Cyrus, who intended to conceal himself in the temple and assassinate him while he changed his dress. One of the officiating Magi confirmed the charge; whereupon Cyrus was arrested, and his life was only spared through the interference of his mother, who embraced him in her arms and thus prevented the executioner from performing his task. Her intercessions induced Artaxerxes to spare his brother's life and to permit him to return to his satrapial government in Asia Minor, assuring him that the accusations made against her favorite son were utterly groundless. Plutarch is our authority for the account of these circumstances connected with the accession of Artaxerxes Mnemon.

Accounts
by Xenophon,
Ctesias
and
Plutarch.

Xenophon, Ctesias and Plutarch are our sources of information concerning the struggle between Artaxerxes and his brother. After returning to Asia Minor, Cyrus collected an army of Greek mercenaries, and made open war on Tissaphernes, who had been sent with him to watch his movements. When Cyrus had raised a force of eleven thousand heavy-armed and two thousand light-armed Greek mercenaries

Tissaphernes hastened to the capital to inform Artaxerxes of the proceedings and designs of Cyrus, whose purpose of dethroning his brother and placing the royal diadem of his illustrious namesake upon his own brow could no longer be mistaken.

Cyrus, placing entire reliance upon his personal following, consisting of his Greek mercenaries, at once began his rebellion by suddenly assuming the offensive, and boldly advancing toward the heart of the empire, with the intention of surprising his brother while he was unprepared. Cyrus started from Sardis in B. C. 401, and marched through Lydia, Phrygia and Cilicia, with an army consisting of thirteen thousand Greek mercenaries and almost a hundred thousand native troops. The Greek mercenaries now for the first time learned the true object of the expedition, and were with the utmost difficulty prevailed upon to remain with the army of Cyrus in its onward march. The expedition entered Syria by the mountain passes near Issus, crossed the Euphrates at Thapsacus, and marched rapidly through Mesopotamia to the plain of Cunaxa, about fifty-seven miles from Babylon. On this plain of Cunaxa, Cyrus encountered the vast army of Artaxerxes, numbering four hundred thousand men according to Ctesias, and nine hundred thousand according to Plutarch. The Greek allies of Cyrus sustained their ancient military renown by completely routing the troops of the Great King opposed to them; and Cyrus dashed with rash impetuosity into the center of his brother's army, where Artaxerxes commanded in person, and hurled his javelin at Artaxerxes, striking him upon the breast with such force as to pierce the cuirass and inflict a slight flesh wound, causing the king to fall from his horse; but at the same instant Cyrus himself received a wound under the eye from a Persian javelin, and in the struggle which ensued was slain with eight of his followers. Artaxerxes ordered his traitorous brother's head and right hand to be cut off. The death of Cyrus virtually decided the victory for Artaxerxes, though the conflict was maintained till nightfall. The Persian troops under Tissaphernes, who attacked the Greek mercenaries under Clearchus, were utterly routed, and dispersed over the plain in all directions.

Rebellion
of Cyrus
the
Younger.

Battle of
Cunaxa.

Defeat
and Death
of Cyrus.

The battle of Cunaxa was a two-fold blow to the power of Persia. Had Cyrus lived the empire might have been infused with new vigor. The younger Cyrus was certainly by far the superior of his brother. He was active, energetic, prompt in deed, ready in speech, faithful in observing his engagements, brave and liberal. He possessed more foresight and self-control than most Orientals. He understood how to deal with most classes of men. He knew how to inspire affection and retain it. He was devoid of national prejudice, and was able to appreciate the character and institutions of foreigners at their full value.

His
Talents
and
Virtues.

Possessing more talents of statesmanship than any King of Persia since Darius Hystaspes, he would have raised the empire to some of its former vigor and power.

His
Defects
and
Faults.

Cyrus had some grievous defects; and his external polish of Grecian manners and habits of thought and action, and his admiration for the Greek race, did not wholly conceal his native Asiatic barbarism, as is fully exemplified in his slaying of his cousin for what he regarded as disrespect; in his secret and silent execution of Orontes for intended desertion; in the fit of jealous rage with which he rushed recklessly and wildly upon his brother, disconcerting all his well-arranged plans and thus ruining his cause. Although the younger Cyrus had more method, more foresight, more power of combination, more breadth of mind than other Orientals of his time, or than most Asiatics of any time, he lacked some of the essentials of a great statesman, or of a great general. His civil administration of three years in Asia Minor was mainly distinguished for his barbarous severity towards criminals, and by a squandering of the resources of his government, so as to reduce him to actual necessity when he was about to begin his expedition. His generalship was sadly at fault at Cunaxa, as displayed in the reckless impetuosity which cost him his life and his cause, and in his failure to provide against probable and possible contingencies.

Revela-
tion of
Persian
Weak-
ness.

A more fatal result of the rebellion of Cyrus the Younger than his death was its revelation of Persian weakness, and of the ease with which a Greek army could penetrate to the very heart of the empire, defeat the largest army which might take the field against it, and remain in the country or retire, as it might choose. Hitherto Grecian statesmen regarded Babylon, Susa, Ecbatana and Persepolis as distant places which it would be sheer recklessness to attempt to reach by force of arms, and from which it would be the height of folly to think a single individual would be able to return alive without the Great King's permission. Thenceforth the Greeks considered the occupation of these great cities as only a question of time. The general belief of Persia's inaccessibility gave place to a conviction that the heart of the empire could be penetrated with great ease.

Effect of
the Safe
Retreat of
the Ten
Thousand
Greeks.

Not only the march to Cunaxa, but the skillful and safe retreat of the Greek allies of Cyrus from that memorable field—"the Retreat of the Ten Thousand"—contributed to this wonderful change of opinion in the Hellenic mind. The safe return to Greece of ten thousand men, who had routed the hosts of the Great King in the center of his vast dominions, and fought their way back to the sea for a thousand miles without any further loss than the ordinary casualties of war, was at once an evidence of the vulnerability of the Medo-Persian Empire and of the incalculable superiority of Grecian to Asiatic soldiers. If a

small Greek army, without maps or guides, might make its way for a thousand miles through Asia without meeting an enemy whom it could not vanquish with ease, it was evident that the whole fabric of Persian power was so rotten that it would topple over if exposed to a formidable attack. Thus this famous retreat was as important as the battle of Cunaxa itself. The fact of this safe retreat, and not the manner in which it was accomplished, had an important bearing on the subsequent history of Persia. The retreat was safely conducted, in spite of the military power of the empire, and notwithstanding the basest and most cruel treachery. The Greeks, though deprived of their leaders by a treacherous massacre, deceived, surprised, and hemmed in by superior numbers, amid terrific mountains, precipices and snows, under the skillful leadership of Xenophon forced their way to Trapezus (now Trebizond), on the Euxine, losing less than a fourth of their number during the retreat.

The Greeks made another discovery concerning Persia's weakness. They now learned that the vast domain extending from the Ægean to the Indus, instead of being consolidated into one centralized monarchy with all its resources wielded by a single arm, had within its heart and center, on the confines of Media and Assyria, independent tribes which defied the Persian arms; while toward the verge of the old dominion entire provinces, once held under sway, had recovered their independence. In place of the nineteenth satrapy mentioned by Herodotus there now existed a collection of warlike independent tribes whose services the Great King had to purchase if he wanted them, and who usually were on hostile terms with him. Thus the Greeks saw that the great empire built up by Cyrus the Great, by Cambyses and Darius Hystaspes, had fallen from its high estate, and that both its dimensions and its resources had been seriously diminished.

**Persia's
Resources
and
Dominion
Dimin-
ished.**

The Grecian aid given to the younger Cyrus in his rebellion against Artaxerxes Mnemon produced a rupture between Sparta and Persia, as Sparta would neither apologize nor recede. With the services of the Ten Thousand, Sparta undertook to protect the Greeks of Asia Minor against Persia, and waged war for six years in Asia Minor against the satraps of Lydia and Phrygia (B. C. 399-B. C. 394). The disorganization of the Medo-Persian Empire was clearly manifested during this war. The two satraps just alluded to were so jealous of each other that neither hesitated to make a truce with the Spartans provided they attacked the other, and one satrap paid thirty talents of silver for the transfer of the war from his own government to that of his rival. The native tribes were also becoming rebellious. The Mysians and Pisidians had for some time been virtually independent. The Bithynians seemed inclined to revolt, while the native kings

**War
between
Persia
and
Sparta.**

Grecian
Allies of
Persia.

Battle of
Cnidus.

Peace of
Antalcidas.

Revolt of
Evagoras
in Cyprus
Sup-
pressed.

in Paphlagonia asserted their independence. The Spartan king Agesilaüs took full advantage of these troubles of the Persians in Asia Minor; but Persian gold, and jealousy of Sparta among the other Grecian states, soon gave the Spartans sufficient employment at home by stirring up a league of Athens, Thebes, Corinth and Argos against the power of Sparta. Agesilaüs was therefore recalled from Asia, and Conon the Athenian, in alliance with the satrap Pharnabazus, defeated the Spartan navy in the battle of Cnidus, thus weakening the prestige of Sparta in Asia Minor (B. C. 394). The victorious allies then crossed the Ægean Sea, ravaged the coasts of the Peloponnesus, and seized and occupied the island of Cythera. Persian gold rebuilt the long walls of Athens and liberally subsidized all the enemies of Sparta. With the Persian fleet in her waters and the leading states of Greece leagued against her, Sparta saw that she must succumb if the contest continued, and therefore proposed a general peace, by the terms of which all the Greek cities of Asia Minor were relinquished to the Persians and the balance of power among the Greek states in Europe was maintained. These terms were not accepted until six years later (B. C. 387), when the Spartan Antalcidas had explained them at the court of the Great King; whereupon Artaxerxes Mnemon issued an *ultimatum* to the belligerents, slightly modifying the terms in regard to Athens, extending them in regard to himself so as to include the islands of Clazomenæ and Cyprus, and forcing their acceptance by a threat. Thus the Great King had recovered the territory which Persia had lost by the "Peace of Callias" more than sixty years before.

Artaxerxes Mnemon needed peace with the Greeks, as all the resources of his empire were required to suppress the revolt which had for some years disturbed Cyprus. The precise date of the Cyprian revolt under Evagoras, the Greek tyrant of Salamis, is uncertain; but it is known that as early as B. C. 391 he was openly at war with Persia and had then entered into an alliance with the Athenians, who in that year and in B. C. 388 sent him assistance. Aided likewise by Achôris, independent sovereign of Egypt, and Hecatomnus, vassal king of Caria, Evagoras was enabled to assume the offensive, to reconquer Tyre, and to extend his revolt into Cilicia and Edom. Autophradates, satrap of Lydia, undertook an unsuccessful expedition against him. After concluding the "Peace of Antalcidas" with Sparta in B. C. 387, Persia collected a fleet of three hundred vessels, partly from the Greeks of Asia Minor, and an army of three hundred thousand men, to crush the revolt of Evagoras. Evagoras with a fleet of two hundred triremes attacked the Persian fleet, but was utterly defeated by Tiribazus, who shut him up in Salamis, and reduced him to submission after a struggle of six years, B. C. 380 or 379. Our chief authorities for this struggle

are Diodorus Siculus, Isocrates and Theopompus. The promise of pardon made to Evagoras was faithfully observed, and he was allowed to remain in his government with a recognition of his title, but was required to pay an annual tribute to the Great King.

During the Cyprian revolt Artaxerxes Mnemon was personally employed in a campaign against the Cadusians, the inhabitants of the low and fertile district between the Elburz mountain-range and the Caspian Sea, who had also revolted against the Great King. Artaxerxes led an army estimated by Plutarch to number three hundred thousand foot and ten thousand horse. The land was not much cultivated, rugged, and covered with thick fogs. The Cadusians were brave and warlike. Having admitted Artaxerxes into their country, they waylaid and intercepted his convoys; and his army was soon reduced to extreme distress, being obliged to subsist on the cavalry-horses and the baggage animals. Cornelius Nepos tells us that many thousands of the royal army were slain, and that the army was only saved from greater disasters by the military talent of Datames. The most disastrous consequences were only averted by Tiribazus, who having been recalled from Cyprus on charges preferred against him by Orontes, the commander of the land force, managed by cunning to induce the two Cadusian kings to submit. This enabled Artaxerxes to retire from the country without serious disaster.

**Dis-
astrous
Campaign
against
the
Cadusian
Rebels.**

A period of tranquillity followed the campaign against the Cadusians. Artaxerxes strengthened his power among the Greeks of Asia Minor by razing some of their cities and garrisoning others with Persian troops. His satraps began to absorb the islands off the coasts; and, according to Isocrates, Samos was annexed to the empire. Cilicia, Phœnicia and Edom were recovered after the defeat of Evagoras. But Egypt had now remained independent under its native kings for over thirty years, since its revolt during the reign of Darius Nothus. In B. C. 375 Artaxerxes applied to Athens for the services of her great general, Iphicrates, to reconquer Egypt. His request was granted; and in the following year an armament was collected at Acre, the Persian army under Pharnabazus numbering, according to Diodorus Siculus, two hundred thousand men, and the Greek mercenaries under Iphicrates numbering twenty thousand men, but according to Cornelius Nepos twelve thousand. This expedition landed at the Mendesian mouth of the Nile and stormed the city commanding this branch of the river; but the inactivity of Pharnabazus, until the Delta had been flooded by the rising of the Nile, obliged the expedition to return; and Egypt remained independent for over a quarter of a century longer.

**Recovery
of Lost
Domin-
ions.**

**Unsuc-
cessful
Effort to
Recon-
quer
Egypt.**

Artaxerxes Mnemon remained the supreme arbiter of Grecian affairs from the time of the "Peace of Antalcidas" in B. C. 387. In B. C.

**Arta-
xerxes
Mnemon,
Arbiter of
Grecian
Affairs.**

372 Antalcidas was sent by Sparta to Susa a second time to procure an imperial rescript, prescribing the conditions on which the hostilities then raging in Greece should cease. In B. C. 367 Pelopidas and Ismenias were sent by Thebes to the Persian capital on the same errand. The next year a rescript was obtained by Athens more favorable than preceding ones. Thus all the leading states of Greece applied in turn to the Great King for his royal decree, thus mutually recognizing him as a master of the destinies of Greece, whose decision was to be binding upon all the Grecian states in every contest that distracted the Hellenic race.

Threat-
ened
Dissolu-
tion of
the
Empire.

Still the progress of internal decay and the tendency to disintegration was threatening the speedy dissolution of the empire. The long reign of Artaxerxes Mnemon was now nearing its end. He was venerable in years, and feeble, mentally and physically. He suspected his sons and nobles, particularly those who displayed more than ordinary ability. The empire was now constantly shaken by revolts. The first of these was that of Ariobarzanes, satrap of Phrygia, whom Autophradates, satrap of Lydia, and Mausôlus, the native King of Caria, under the suzerainty of Persia, failed to reduce to submission. The next revolt was that of Aspis, satrap of a portion of Cappadocia, and was aided by the Pisidians, but was finally subdued by Datames, the satrap of the remainder of Cappadocia. Then Datames himself rebelled and made an alliance with Ariobarzanes, the rebellious satrap of Phrygia, and defended himself so successfully against Autophradates that Artaxerxes first made a treaty with him and then removed him by treachery. Finally, in B. C. 362, the flames of revolt spread over the western provinces of the empire; and in this rebellion the satraps of Mysia, Phrygia and Lydia, Mausôlus, the tributary King of Caria, and the people of Lycia, Pamphylia, Cilicia, Syria and Phœnicia participated. Tachos, King of Egypt, incited these disturbances, and the Spartans likewise secretly encouraged them. A desperate struggle was only averted by the usual resources of bribery and treachery. Orontes, satrap of Phrygia, and Rheomithras, one of the rebel generals, being bribed, deserted and betrayed their confederates. By this means the insurrection was quelled in Asia Minor; but Tachos, the native King of Egypt, whose army was commanded by the Spartan king Agesilaüs, and whose fleet was commanded by the Athenian admiral Chabrias, advanced into Syria, was welcomed by the Phœnicians, and laid siege to some of the Syrian cities. But Persia was saved considerable loss in this quarter by the dissensions which broke out among the Egyptians, and Tachos was obliged to return to Egypt to uphold his throne against two pretenders who had risen in his absence. Thus the empire was again saved by the internal division of its enemies. For the ac-

Revolts in
Asia
Minor
Quelled.

counts of these revolts we are indebted to Xenophon, Diodorus Siculus and Cornelius Nepos.

The private life of King Artaxerxes Mnemon throughout was unhappy, like that of most of the later Persian kings; though he and his first wife, Statira, a deserving woman, were fondly attached to each other. His mother, Parysatis, was the cause of all the trouble. This cruel woman was the master of Artaxerxes during his long reign, and acted as if she were the real sovereign of the empire. She encouraged Cyrus in his rebellion, and was instrumental in bringing those responsible for frustrating it to the most horrible deaths. Hatred and jealousy induced her to poison Statira, because she exercised some influence over her husband. She encouraged Artaxerxes to contract an incestuous marriage with his daughter, Atossa—a marriage which led to additional unfortunate consequences. Artaxerxes had three sons by Statira—Darius, Ariaspes and Ochus. Darius, the eldest, was formally declared the heir to the throne; but Ochus intrigued with Atossa to obtain the succession to the crown for himself. To prevent the success of his brother's designs, Darius conspired against his father's life; but, being detected, was seized and executed. Ariaspes, as the eldest living son, was then the natural heir. Ochus then persuaded Ariaspes that his father had become offended at him and was about to put him to a cruel and ignominious death; whereupon Ariaspes, in despair, committed suicide. Ochus, now the legitimate heir to the throne, resorted to assassination to get rid of his only remaining rival, Arsames, one of his half-brothers, a favorite illegitimate son of Artaxerxes—a crime which caused the death of the aged and unhappy king from grief. Plutarch has given us the full account of the domestic life of this monarch.

According to all accounts Artaxerxes Mnemon was the weakest of all the Persian monarchs. He was mild, affable, good-natured, affectionate and well-meaning; but being so weak, he could not prevent those about him from committing the most atrocious cruelties. He could not save his wife and son, whom he fondly loved, against those who plotted their destruction; and lacked the will or courage to avenge their fate. Powerless to resist entreaty and importunity, he granted favors which should have been refused, and condoned offenses which deserved punishment. Unable to long retain the most just resentment, he remitted the mildest and most merited punishments. He fairly succeeded in his foreign relations and in suppressing revolts in his own dominions, but could not infuse vigor in the tottering empire. His good fortune and the mistakes of his enemies only enabled him to transmit his entire inheritance to his successor. Artaxerxes Mnemon died, after a reign of forty-six years, and, according to Plutarch, at the age of ninety-four, B. C. 359.

Unhappy
Domestic
Life of
Arta-
xerxes.
Mnemon.

Power
and
Wicked-
ness of
Pary-
satis.

Weak
Character
of Arta-
xerxes
Mnemon.

His
Death.

Artaxerxes Ochus.

His Cruel Acts.

Unsuccessful Attempt to Reconquer Egypt.

Revolts of Phœnicia and Cyprus Suppressed.

Capture and Destruction of Sidon.

Accounts by Diodorus Siculus.

The next king, known as ARTAXERXES OCHUS, was the most cruel and sanguinary of all the Persian monarchs. Upon his accession, in B. C. 359, he rid himself of rivals by destroying all the princes of the blood royal as far as he was able to. Justin tells us that he even cruelly put to death the most innocent princesses. He attempted to reconquer Egypt, which had successfully maintained its independence for almost a half-century under its native kings, against all the attempts of Persia to reduce it to submission. Notwithstanding a serious rebellion had broken out in Asia Minor, Artaxerxes Ochus led a vast army into Egypt, against its native king, Nectanebo, whose forces were commanded by two Greek generals, Diophantus, an Athenian, and Lamius, a Spartan. Diodorus and Isocrates inform us that Ochus was defeated and his army utterly repulsed; that Phœnicia rose in revolt and asserted her independence under the leadership of Sidon, expelled or massacred the Persian garrisons in her cities, and entered into an alliance with Egypt; and that Cyprus also rebelled, the kings of its nine principal towns assuming independent sovereignty. Cyprus was reduced to submission by Idrieus, prince of Caria, with eight thousand Greek mercenaries under Phocion, the Athenian, and Evagoras, son of the former Evagoras, the Cyprian monarch. But Belesys, satrap of Syria, and Mazæus, satrap of Cilicia, were defeated by Tennes, the Sidonian king, who was assisted by four thousand Greek mercenaries sent by Nectanebo, King of Egypt, and commanded by Mentor the Rhodian. The Persians were driven out of Phœnicia; but when Ochus himself approached with three hundred and thirty thousand men, the Phœnician monarch sought to secure his own safety by delivering a hundred of the leading citizens of Sidon into the hands of the Persian king, whom he then admitted into the city. Ochus cruelly caused the hundred citizens to be speared to death, and the five hundred more who came to entreat his mercy were consigned to the same horrible fate. The cowardly king, Tennes, failed to save his own life by his treachery, as Ochus also put him to death. The Sidonians, in despair, set fire to their city, perishing with it in the flames, after having previously burned their own ships to prevent any of their number escaping. Forty thousand thus perished, each having shut himself up in his own dwelling, to which he set fire. The city became a heap of ruins, and these were sold by Ochus for a vast sum. Upon the end of the Phœnician revolt, Mentor the Rhodian, the ablest of the Greek mercenary leaders, transferred his services to the Persian king. The accounts of these Phœnician and Egyptian revolts are derived from Diodorus Siculus, the great ancient authority for the events of the reign of Artaxerxes Ochus.

After the fall of Sidon, Ochus invaded Egypt with a Persian army of three hundred and thirty thousand men, assisted by fourteen thousand Greek mercenaries, six thousand of whom were furnished by the Greek cities of Asia Minor, four thousand under Mentor consisting of the troops which he had brought from Egypt to assist the Phœnicians, three thousand being sent from Argos, and four thousand from Thebes. He divided his expedition into three portions, over each of which he placed a Persian and also a Greek general. The Greek commanders were Lacrates of Thebes, Mentor of Rhodes, and Nicostratus of Argos; the latter a man of such enormous physical strength that he regarded himself as a second Hercules, and adopted the traditional costume of that fabulous hero—a club and a lion's skin. The Persian generals were Rhœsaces, Aristazanes and Bagôas, the chief of the eunuchs. The Egyptian king had only one hundred thousand men to oppose to the vast host of Ochus, and twenty thousand of these were Greek mercenaries. He occupied the Nile and its various branches with a powerful navy. The Greek generals in the Persian service outmaneuvered Nectanebo, who hastily retreated to Memphis, leaving the fortified towns to the defense of their garrison. The Persian leaders excited jealousies and suspicions between the Greek and Egyptian troops composing these garrisons, and thus reduced the secondary cities of Lower Egypt, after which they advanced on Memphis, Nectanebo fleeing in despair to Ethiopia. Thereupon all Egypt submitted to Artaxerxes Ochus, who demolished the walls of the cities, plundered the temples, and after fully rewarding his mercenaries, returned triumphantly to his capital with a vast booty.

Persian
Recon-
quest of
Egypt.

Grote has truly said that "the reconquest of Egypt by Ochus must have been one of the most impressive events of the age," and that it "exalted the Persian Empire in force and credit to a point nearly as high as it had ever occupied before." Ochus thus raised himself to a degree of prestige and glory above that of any Persian king since the time of Darius Hystaspes. Revolts or rebellions did not again disturb the empire. Mentor and Bagôas, the two generals who had borne the most conspicuous part in the Egyptian campaign, were rewarded by Ochus with the most important posts. Mentor, as governor of the whole sea-coast of Asia Minor, reduced the many chiefs who had assumed an independent sovereignty to submission within a few years. Bagôas, as the king's minister at the capital, maintained tranquillity throughout the empire. The last six years of the reign of Ochus formed the most tranquil and prosperous period of the later Medo-Persian history; and this happy state of affairs must be ascribed to the talents of Bagôas and Mentor, and reflect credit upon the king himself who selected such able officials and retained them in office.

Rein-
vigation
of the
Empire.

Mentor
and
Bagoas.

New
Menace
to Persia
in the
Rise of
Macedon.

But while the Medo-Persian Empire seemed to have been thus reinvigorated with new life and strength, and when it seemed to have started on a new career of power and glory, its existence was menaced by a new power which had suddenly risen into prominence on its north-western frontier. Artaxerxes Ochus and his counselors perceived the future danger. A Persian force was sent to aid the Thracian prince, Cersobleptes, to maintain his independence; and the city of Perinthus, with Persian aid, made a successful defense against the besieging army of Philip of Macedon (B. C. 340). Thus before Philip had subdued Greece, Persian statesmen saw a formidable rival in the rapidly-rising Macedonian monarchy.

Assas-
sination
of
Artaxerxes
Ochus.

While the empire was thus threatened from without, conspiracy and revolution again distracted the court and paralyzed the action of the government. The violence and cruelty of Artaxerxes Ochus made him unpopular with his subjects. Bagôas himself grew so suspicious of his sovereign that he poisoned him in B. C. 338, and placed the king's youngest son, ARSES, upon the throne, while he likewise assassinated all the new monarch's brothers. Bagôas was now virtual ruler, but in the course of a year Arses began to assert himself and uttered threats against Bagôas, who thereupon caused Arses and his infant children to be assassinated, and placed Codomannus, the son of Arsanes, upon the throne, B. C. 336. The new king assumed the name of Darius, and is known in history as DARIUS CODOMANNUS. The account of these events has been transmitted to us from ancient times by Diodorus, Arrian, Strabo and Quintus Curtius. According to Strabo, Darius Codomannus did not belong to the royal house; but according to Diodorus, he was the grandson of Ostanes, a brother of Artaxerxes Mnemon. In the very year that Darius became King of Persia (B. C. 336), Alexander the Great became King of Macedon upon the assassination of his father, Philip, by Pausanius, a Macedonian nobleman.

His
Excellent
Character.

Invasion
of the
Empire
by
Alexander
the
Great.

Darius Codomannus, the last of the Medo-Persian kings, was morally superior to most of his predecessors, but he was destitute of sufficient intellectual ability to enable him to wrestle with the difficult circumstances of his situation. He was personally brave, tall and handsome, amiable in disposition, capable of great exertion, and possessed of some military capacity. The invasion of Asia Minor by Alexander the Great, which occurred in B. C. 334, did not alarm Darius, who seemed to have no full comprehension of the peril which thus threatened the existence of his empire. He seems to have despised the youth and inexperience of Alexander, who was then but twenty years of age; and he made no sufficient preparation to resist this formidable attack upon the Medo-Persian Empire. Since the battle of Marathon the final struggle between Greece and Persia was only a question of time,

but the liberal employment of Persian gold had delayed the inevitable contest for more than a century and a half. The Greeks now had a leader more ambitious than Cyrus and more able than Xerxes.

The satraps and generals of Persia shared the confidence of their sovereign, and though a large army was collected in Mysia and a powerful fleet was sent to the coast, no effort was made to prevent the passage of the Hellespont by Alexander's army. In the spring of B. C. 334 Alexander with his thirty-five thousand Græco-Macedonian troops crossed the strait which Xerxes had passed with his hosts of five millions less than a century and a half before. The inferiority of the Greek army in numbers was far overbalanced by its superior efficiency. It consisted of veteran troops in the highest possible condition of discipline and equipment, and every Macedonian and Grecian soldier was animated by the most enthusiastic devotion to his youthful leader and confident of victory.

Alexander in Asia Minor.

Had the Persian leaders made any serious opposition Alexander's invasion of Asia Minor might have been prevented. The first earnest effort to stay the progress of the invader was made in the attempt to prevent the passage of the Granicus, a little river in Mysia flowing into the Propontis (now Sea of Marmora). In the battle which ensued the Persians were defeated, and Alexander succeeded in crossing the stream. In consequence of this defeat, the Persians were thrown on the defensive, and Alexander's conquest of Asia Minor was the immediate result. The death of Memnon, the brother of Mentor, deprived the King of Persia of his ablest general, who had already collected a large fleet, captured many islands in the Ægean, and prepared to carry the war into Greece and thus compel Alexander to withdraw from Asia Minor. After besieging and capturing Miletus and Halicarnassus, Alexander's triumphant progress through Asia Minor was unopposed, and by the spring of B. C. 333 the youthful conqueror was at the gates of Syria.

Battle of the Granicus.

Alexander's Conquest of Asia Minor.

Darius Codomannus assembled a vast army in the spring of B. C. 333, and, now obliged to act wholly on the defensive, endeavored to stop the further advance of the invader. With seven hundred thousand men, Darius encountered Alexander on the plain of Issus; but hemmed in in a narrow defile between the mountain, the river and the sea, the immense Persian hosts were routed, and Darius himself was obliged to flee for his own life. His wife, mother and children were made prisoners by Alexander, who treated them with the utmost respect, and honored Darius's wife, who died soon afterward, with a most magnificent burial. The defeat of Darius Codomannus at Issus was followed by the conquest of Syria, Phœnicia and Egypt by Alexander, who captured Tyre and Gaza, after vigorous sieges.

Battle of the Issus.

Alexander's Conquest of Syria, Phœnicia and Egypt.

Battle of
Arbela.

In the spring of B. C. 331 Alexander retraced his triumphant march through Syria, and, directing his course toward the heart of the Medo-Persian Empire, crossed the Euphrates at Thapsacus, traversed Mesopotamia and encountered Darius Codomannus a second time near the Assyrian city of Arbela, on the plain of Gaugamela, east of the Tigris. The Persian king, since his defeat in the battle of Issus twenty months before, had collected the entire force of his vast dominion for the final struggle, which was to decide the fate of his empire. With only forty-seven thousand men Alexander totally defeated and routed the immense hosts of Darius, said to number over a million men, in the great battle of Arbela, which was the death-blow to the Medo-Persian Empire.

Its
Decisive
Result.

Flight and
Assas-
sination
of Darius
Codo-
mannus.

Darius Codomannus fled to the city of Arbela, about twenty miles distant from the battlefield. Here the unfortunate monarch was seized by his own officers, headed by the treacherous Bessus, satrap of Bactriana, who, seeing their master's fortunes ruined, had contrived a plan to deliver him to Alexander and thereby advance their own interests. They loaded him with chains and forced him to accompany them in their flight toward Hyrcania, on the approach of Alexander to Arbela. The next day Alexander arrived at Arbela and took possession of the king's treasures; after which he went in hot pursuit of Darius and his fleeing officers. Hemmed in on all sides and finding escape impossible, the treacherous Bessus and his fellow-conspirators basely turned upon their king, mortally wounding him and leaving him to die by the roadside in the mountains. A Macedonian soldier discovered the former lord of Asia in his dying condition, and, in response to his appeal, brought him a cup of cold water. Darius sincerely thanked his generous enemy, expressing sorrow at his inability to reward him for this kindness to him in his dying moments. He commended the soldier to the notice of Alexander, saying he had sufficient magnanimity to grant his dying request, and then expired. Alexander arrived shortly after his death, and, deeply affected, covered the dead body of the last Medo-Persian king with his own royal mantle, and directed that a magnificent funeral procession should convey it to Pasargadæ, where it was interred in the tombs of his illustrious ancestors, with royal honors. The conqueror also provided for the fitting education of the children of his fallen adversary.

End
of the
Medo-
Persian
Empire.

Although the battle of Arbela sealed the fate of the Medo-Persian Empire, the reduction of its north-eastern and eastern provinces occupied the conqueror several years longer; but their final conquest made Alexander lord of Asia, and master of the vast empire founded by Cyrus the Great, which for two centuries had been the great dominating power of Asia, ruling the vast region from the Indus to the African deserts.

KINGS OF PERSIA.

THE ACHÆMENIDÆ.			
B. C.	Achæmenes.	B. C. 425	Xerxes II.
	Six other kings.	425	Sogdianus.
	Cambyses I.	424	Darius Nothus.
558	Cyrus the Great.	405	Artaxerxes Mnemon.
529	Cambyses II.	359	Artaxerxes Ochus.
522	Smerdis.	338	Arses.
521	Darius Hystaspes.	336	Darius Codomannus.
486	Xerxes the Great.	331	End of the Medo-Persian
465	Artaxerxes Longimanus.		Empire.

SECTION V.—MEDO-PERSIAN CIVILIZATION.

ALREADY we have alluded to the ethnic identity of the Persians with the Medes; and we have seen that their primeval home was in Bactria, and that in prehistoric times they migrated to the south-west. The Medes and Persians were a kindred branch of the great Iranic, or Aryan family—the Indo-European division of the Caucasian race. The name Aryan has been assigned to this portion of the Caucasian race on grounds of actual tradition and history. In the Zend-Avesta, “the first best of regions and countries,” the original home of Ahura-Mazda’s peculiar people was *Aryānem vaejō*—“the source of the Aryans.” Herodotus states that in his time the Medes were known as *Aryans* by all the surrounding nations. The sculptor employed by Darius Hystaspes at Behistun explained to the Scythian aborigines of the Zagros mountain region, in a note of his own, that *Ahura-Mazda*, of whom so much was said in the inscription, was “the God of the Aryans.” Darius Hystaspes, in another inscription, boasted that he was a “Persian, the son of a Persian, an Aryan of Aryan descent.” Eudemus, the disciple of Aristotle, called the people whose priests were the Magi “the Aryan nation.” Strabo introduced the term *Ariana* into geography, and assigned it a meaning almost identical with that of the modern Iran. The Sassanian kings divided the world into *Airan* and *Aniran*, and claimed to be sovereigns of both the Aryan and non-Aryan nations. The term *Iran* is the only name by which a modern Persian knows his country.

Aryan
Origin
of the
Medes and
Persians.

Obscure in their early annals, the Medes and Persians became the most important Aryan tribes towards the eighth or seventh century before Christ. They were close kindred, united together, each wielding the superiority by turns. They claimed and exercised supremacy over all the other Aryan tribes, and likewise over certain alien races.

Their
Kinship.

Their distinguishing characteristics gave them the superiority over other nations, and had developed a civilization of their own. The character, mode of living, habits, customs, manners, etc., of the Persians were the same as those of the Medes, already described in the history of Media; but we have more copious information concerning the Persians, and we can therefore add considerable in this connection to what has been already said.

Their
Physi-
ognomy.

The Aryan physiognomy, as revealed to us by the Persian monuments, characterized both the Medes and the Persians. There is a uniformity in the type of the face and head in all of these monuments, and this type contrasts remarkably with the Semite type assigned to themselves by the Assyrians, from whom the Aryans seem to have derived the general idea of bas-reliefs, and likewise their general manner of dealing with subjects upon them. The peculiarity of the physiognomy bears strong evidence to its truthfulness, which is also attested by the fact that the Persian artists endeavored to represent the varieties of mankind and were fairly successful in rendering them. Varieties of physiognomy are represented with great care, and often with wonderful success, upon the bas-reliefs.

Race
Charac-
teristics.

Herodotus tells us that the skulls of the Persians were uncommonly thin and weak, which he ascribed to the national habit of always covering the head. The Persians were quick and lively, keen-witted, capable of repartee, ingenious, and especially far-sighted for Orientals. They possessed fancy and imagination, were fond of poetry and art, and had a certain power of political combination. The religious ideas of the Medes and Persians were more elevated than those of other ancient nations besides the Hebrews; and these ideas, as entertained by all Iranic nations, were inherited by the Persians from a remote ancestry. Persian architecture and sculpture did not display any remarkable genius. The Persians were distinguished for their courage, energy and honesty. The valor of the Persian troops at Thermopylæ and Platæa won the admiration of their foes; and Herodotus expressed the belief that, "in boldness and warlike spirit, the Persians were not a whit behind the Greeks," and that the sole reason for their defeat was the inferiority of their equipment and discipline. Having no proper shields and little defensive armor, and wielding only short swords and lances, they dashed upon the serried ranks of the Spartans, whose large spear-shafts they seized and tried to break. Grote compares their valor with the brilliant deeds of the Romans and the Swiss. Æschylus very deservedly called the Persians a "valiant-minded people." They were bold, dashing, tenacious and stubborn. No nation of Asia or Africa could withstand them. The Greeks were superior to them because of the superiority of Grecian arms, equipment and discipline.

During the earlier years of their ascendancy the Persians were as much distinguished for their energy as for their courage. Æschylus alludes to a strange fate which obliged them to engage constantly in a long series of wars, to delight in combats of horse, and in the siege and capture of cities. Herodotus represents Xerxes as bound by the examples of his ancestors to engage his people in some great enterprise, and not to allow their military spirit to decay on account of lack of employment. We have already seen that for eighty years, under the first four monarchs, wars and expeditions did not cease, that the activity and energy of the king and people carried them on, without rest or cessation, in a career of conquest almost unparalleled in Oriental history. In the later period this spirit was less marked, but at all times the Persians were characterized by a certain vigor and activity, which has distinguished them particularly from "the dreamy and listless Hindoos upon the one hand and the apathetic Turks upon the other."

**Warlike
Energy
and
Activity.**

The Greeks praised the Persians especially for their love of the truth. Herodotus states that the Persian youth were taught three principal things: "To ride, to draw the bow, and to speak the truth." In the Zend-Avesta, particularly in the earliest and purest portions of it, truth is strongly inculcated. Ahura-Mazda himself is "true," "the father of truth," and his worshipers must conform themselves to his image. In the Behistun Inscription, Darius Hystaspes protests against "lies," which he appears to consider the embodiment of evil. A love of intrigue is characteristic of Orientals; and in their later history the Persians seem to have given way to this natural inclination, and to have made a free use of cunning and deception in their wars with the Greeks; but in their earlier period they considered lying as the most shameful thing of which a person could be guilty. Truth was then admired and practiced. Persian kings strictly observed their promises, no matter how inconvenient may have been their fulfillment, and never gave foreign nations any reason to complain that they had violated the terms of a treaty. Thus the Persians were an honorable exception to the usual Asiatic character, and compared favorably with the Greeks and Romans for general truthfulness and a faithful observance of their engagements.

**Truthful-
ness.**

Herodotus also tells us that the Persians endeavored to keep out of debt. They had a keen sense of the difficulty which a debtor found to avoid subterfuge and equivocation—forms of falsehood, slightly disguised. They disliked to buy and sell wares in the market-place, or to haggle over prices, as they thought that it involved falsity and unfairness. They were frank and open in speech, bold in act, generous, warm-hearted, hospitable. Their principal faults were an addiction to self-indulgence and luxury, a passionate yielding to the feelings

Honesty.

**Various
Virtues
and
Faults.**

of the moment, and a sycophancy and subservience toward their sovereign so great as to destroy their self-respect and manliness. They were alike immoderate in joy or sorrow, according to Herodotus; and Æschylus's tragedy of the "Persæ" correctly illustrates the real habits of the Persian people. The Persians were unreserved, and laughed and wept, shouted and shrieked, in the presence of others without the least restraint. Lively and excitable, they gave full vent to every passion, and did not care who witnessed their rejoicings or lamentations.

Sycophancy and Servility to the King.

In Persia the king was so much the state that patriotism was absorbed in loyalty to royalty; and an unquestioned submission to the will and caprice of the monarch was by habit and education implanted in the very nature of the Persian people. Herodotus states that in war the concern of all was the personal safety of the sovereign. Such a value was attached to the royal person that it was thought the public safety depended upon his escape from danger and suffering. All the decisions of the sovereign were received with the most unquestioned acquiescence; his will, whatever it might be, was cheerfully submitted to. Their loyalty degenerated into a parasitical passiveness, and became a defect instead of a virtue. No remonstrance, reproof or warning was ever heard of at court; and tyranny encountered no restraint in the wildest caprices and extravagances. Herodotus tells us that the father whose innocent son the king shot in pure wantonness before his eyes congratulated his majesty upon the excellence of his archery, instead of protesting with indignation against the crime. Unfortunates, bastinadoed by the king's orders, expressed themselves as delighted because his majesty had condescended to remember them. The tone of sycophancy and servility thus engendered sapped the self-respect of the people, and tended to fatally corrupt their whole character.

Warlike Customs.

The Persian monuments throw considerable light upon the warlike customs of the people. The Medes and Persians looked unfavorably upon the chariots, and their armies consisted almost wholly of foot and horse. Herodotus says that in the earlier times the footman usually dressed in a close-fitting leather tunic with long sleeves, reaching from the neck to the knee. Below this was worn a pair of tight-fitting leather trousers, reaching to the ankles. The feet were covered by a high shoe or low boot. The head was protected by a loose, round felt cap, projecting a little in front, and rising considerably above the head. A double belt or girdle was worn around the waist, and a short sword was suspended from it.

Offensive Weapons.

The offensive weapons of a Persian footman were a short sword, a short spear and a bow. The sword was carried in a sheath, suspended

from the girdle on the right side. The Persepolitan sculptures represent it as attached to the right thigh by a thong passing round the knee. The representations of the guardsmen on the Persepolitan sculptures would seem to indicate that the Persian spear was about seven feet long. The Grecian spear was sometimes twenty-two feet long. Herodotus and Xenophon represented the Persian bow as uncommonly large, while the sculptures represent it as not more than four feet long. It appears to have been carried, strung on the left shoulder with the arm passing through it, or in a bow-case slung on the left side. The arrows were made of reed, tipped with metal and feathered, and were carried in a quiver hung at the back near the left shoulder. From the sculptures these would appear to have been about two and a half feet long. The arrow-heads were either of bronze or iron, and seem to have been of various shapes, the most common closely resembling those of the Assyrians. Other offensive weapons of the Persians were sometimes a battle-ax, a sling and a knife. Xenophon declares the battle-ax to have been the common Persian weapon, but it only appears in the sculptures in one or two instances. Xenophon, Strabo and Quintus Curtius mention the use of the sling by the Persian light-armed troops. Xenophon witnessed the effect of this weapon during the Retreat of the Ten Thousand, which he conducted. Persian slingers only threw stones, and not small lumps of lead, as did the Rhodians. The Persian footman also carried a knife, worn in a sheath, and probably suspended from the girdle.

The defensive armor of the Persians were shields of wicker-work, which protected them almost from head to foot, and probably closely resembled the Assyrian wicker shields. The Persian soldier usually planted his shield on the ground while discharging his arrows at the foe. Sometimes the Persian footmen also wore coats of mail, consisting of scale armor, or of quilted linen, like the Egyptian corselets. Scale armor could scarcely be penetrated; as the scales, which were of iron, bronze or gold, overlapped one another like the scales of a fish.

Defensive
Armor.

Herodotus says that in the earlier times the Persian cavalry were armed exactly like the infantry, except that the horsemen sometimes wore bronze or iron helmets. In the time of the younger Cyrus cavalry soldiers were fully protected, wearing helmets on their heads, coats of mail about their bodies, and greaves on their legs. Their principal offensive arms then seem to have been the short sword, the javelin and the knife. The sculptures give us no representations of the Persian cavalry soldiers. The Persian cavalry appear to have sometimes worn a round shield. Each horseman usually carried two javelins, which were short spears, or pikes, with shafts of cornel-wood and iron points. He used one of these weapons as a missile, and retained the other for

Arms of
Cavalry.

use in a hand-to-hand combat with the foe. Xenophon preferred this weapon to the weak reed-lance generally carried by cavalry soldiers in his day, though it was no match for the longer and equally-strong spear of the Macedonian cavalry.

**Cavalry
Horses.**

The later Persians protected the horse, as well as the horseman. They selected large and powerful animals, principally of the Nisæan breed, for the cavalry service, and cased them almost entirely in mail. The head was guarded by a frontlet, and the neck and chest by a breast-piece; the sides and flanks having their own special covering, while the thighs were defended by cuirasses. This armor, like that of the riders, consisted of felt or leather covered with metal scales. The cavalry had thus to bear considerable weight, and was encumbered in flight or retreat, the weaker horses often sinking beneath their burdens and being trampled to death by the stronger ones.

**Light
Cavalry.**

Besides the heavy horsemen, the Persians employed a light-cavalry force, as in the case of the troops which, under Tissaphernes, harassed the Ten Thousand in their retreat. The Persians were educated in habits of quickness and agility in mounting and managing horses, which were very valuable for the light-cavalry service. Besides Herodotus and Xenophon, the ancient authorities on the infantry and cavalry services of the Persians are Strabo, Arrian and Quintus Curtius.

**War
Chariots.**

The Persians did not often use chariots in their armies, as we have already said. None were employed against the Greeks by Darius or Xerxes, and none were used at the Granicus nor at Issus; the only two occasions in which we are told that they were used by the Persians being in the battles of Cunaxa and Arbela. The kings and princes, however, always directed the movements of their armies, when commanding in person, from the war-chariot, either in battle or on the march. Diodorus, Arrian and Quintus Curtius tell us that the Persians had two hundred war-chariots in the battle of Arbela, but the number at Cunaxa is not mentioned. The wheels of the Persian war-chariots were armed with scythes, according to Xenophon, Diodorus Siculus and Quintus Curtius. Neither at Cunaxa nor Arbela did the scythed chariots perform any important service.

**Chariot
Wheels.**

The Persian war-chariot was perhaps higher than the Assyrian. The wheels seem to have been from three to four feet in diameter, and the body rose above them to an elevation of almost five feet from the ground. The person of the chariot-warrior was thus protected by the curved board which enclosed the chariot on three sides. The axle-tree is said to have been broad, and the whole chariot was solid and strong in its construction. The wheels had twelve spokes radiating from a nave of more than ordinary size. The felloes, though narrower than those of the Assyrian war-chariot, were, like them, composed of

three distinct layers of wood. The tires were probably of metal, and were indented like the edge of a saw.

The Persian war-chariot does not seem to have been ornamented. The body was sometimes patterned with a checker-work, in Assyrian style, and the spokes were often very elegant, but the workmanship was massive and plain in its general character. The pole was short and ended with a simple curve. The sculptures represent the chariots as drawn by only two horses; but Xenophon, Diodorus Siculus and Quintus Curtius inform us that the usual custom was to have four horses. The harness consisted of a yoke, a belly-band, a narrow collar, a headstall, a bit and reins. When the charioteer left his seat the reins could be attached to a loop or bar projecting from the front of the chariot-board.

Plainness
of the
Chariot.

Chariot
Horses
and
Harness.

The Persian chariots usually contained but two persons, the driver, or charioteer, and the warrior. Sometimes there was also an attendant whose duty was to open and shut the chariot-doors. The charioteer wore a visor and a coat of mail, only his eyes being exposed to the foe. Arrian states that the last Medo-Persian king used fifteen elephants in the battle of Arbela.

Charioteers and
Warriors.

In battle the chariots were placed in front of the cavalry and infantry. The cavalry were usually massed upon the two wings. The infantry were placed in the middle, drawn up according to nations, in a number of oblong squares almost touching one another. The bravest and best-armed troops were placed in front. The ranks were generally very deep. When the battle commenced the chariots were first hurled against the foe, it being hoped that they would throw their ranks into confusion. The main line then advanced to the attack. The Persian heavy-armed troops planted their shields in front of them and discharged their arrows at the enemy, while the slingers and other light-armed troops in the rear hurled missiles over the heads of their comrades into the enemy's ranks beyond them. The enemy by pressing forward brought on a hand-to-hand struggle, and the conflict was then usually decided in a very few minutes. If the Persian line of battle was broken, all was at once considered lost, and rout and fight ensued. The efforts of the Persian cavalry to stay the progress of the advancing foe by desperately charging on their flanks was generally unavailing. When its line of battle was broken a Persian army became utterly discouraged and demoralized, and the example of flight set by its commander was followed by the rank and file.

Chariots
in
Battle.

The Persians chiefly relied for success on their numbers, which enabled them to renew the attack repeatedly with fresh troops, or to outflank and surround the enemy. The cavalry were their best troops. The heavy horse, armed in the early times with the bow, and in the

Modes of
Fighting.

later with the javelin, greatly distinguished themselves on many famous fields, as related to us by Herodotus, Arrian and others. The light cavalry was celebrated for quickness and dexterity of maneuver. It was loosely organized like the modern Bashi-Bazouks and Cossacks. It fell on an enemy in huge masses; it assailed, retreated, rallied, again advanced, and was formidable even in flight and rout, as each rider discharged his arrows backwards with unerring aim at the pursuing foe. The Persians thus originated the practice followed so skillfully by their Parthian successors. The Persians sometimes resorted to stratagem. At Arbela, Darius Codomannus had spiked balls scattered over the ground where he expected that the Greek cavalry would make its attacks; and at Sardis, Cyrus was indebted for his victory to the frightening of the Lydian horse with his camels.

**Methods
in
Besieging.**

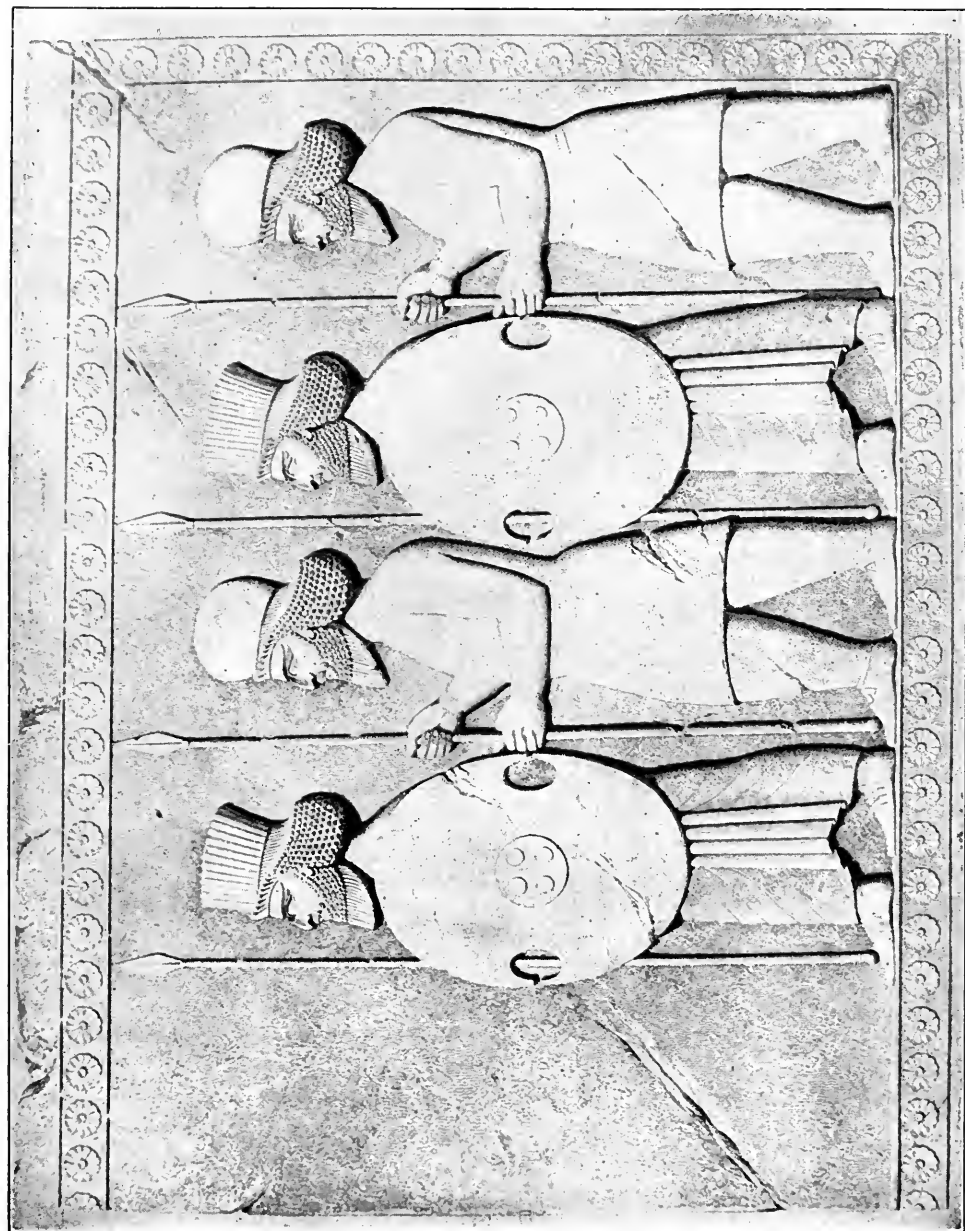
Xenophon tells us that military engines were used by the Persians; but no other ancient writer says anything about them, and we may conclude that they were rarely employed. According to Herodotus they relied on the bank or mound in ordinary sieges, and they sometimes drove mines under the walls to effect a breach. Where the place was strongly fortified they generally resorted to stratagem, or to the blockade. Sometimes they used fire to reduce towns, and perhaps often succeeded by escalade. They were usually successful in their sieges, displaying courage, activity and fertility of resource in conducting them.

**Com-
manders
and
Officers.**

A Persian army was generally under a single commander, who was the king, if he was present, or, if he was not present, a Persian or a Mede appointed by him. Under the commander-in-chief were a number of general officers, leaders of corps and divisions. Next in rank below these were the chiefs of the various ethnic contingents constituting the army, who were usually the satraps of the various provinces. The appointments thus far were made directly by the crown; but the satrapial commanders appointed the officers next below themselves, the captains over a thousand, or the captains over ten thousand, according to the size of the contingent. The officers appointed subordinates, commanders of a hundred and commanders of ten. Thus we see that a decimal system principally prevailed. The lowest rank of officers each commanded ten men, the next above them commanded a hundred, the next above the last a thousand, and the next ten thousand. The officer commanding ten thousand was a divisional chief, or was subject to the commander of the ethnic contingent, who was himself under the orders of the divisional commander. There were thus six ranks of officers below the commander-in-chief.

**Position
of the
Chief
Command-
der.**

The proper place for the commander-in-chief was considered to be in the center of the line of battle, where he would be safer, and where



MEDIC AND PERSIAN SOLDIERS

The figures with shields are Medes

his orders could be most rapidly carried to every part of the battlefield. He was expected to take part in the conflict, and was thus often exposed to imminent peril of his life. The death or flight of the chief commander often caused a general panic, stopping the issue of any further general order, and thus paralyzing the entire army.

Herodotus and Arrian tell us that a Persian army contained sometimes over a million men. These writers, and Xenophon and Quintus Curtius, state that the troops were drawn from the whole empire, and were marshaled in the field according to nationalities, each tribe or nation being accoutered in its own style. Thus might be seen the gilded breastplates and the scarlet kilts of the Medes and Persians, the woolen shirt of the Arabs, the leathern jerkin of the Berbers, or the cotton dress of the Hindoos. Savage Ethiopians from the Upper Nile, ornamented with a war paint of red and white, and clad scantily with the skins of leopards or lions, could be seen in one place, with their large clubs, arrows pointed with stone, and spears ending in the horns of an antelope. In other places were wild Scyths, with their spangled trousers and their tall pointed caps, with battle-axes and clubs. Near them were the Assyrians, with their helmets and quilted linen corselets, and with their spears and iron maces. Cane bows, arrows without feathers, and stakes hardened at one end by fire, were seen side by side with the best steel swords and daggers from the workshops of Phœnicia and Greece. In one place the bronze helmet was surmounted with the ears and horns of an ox. In another its place was supplied by a fox-skin, a leathern or wooden skull-cap, or a head-dress made of a horse's scalp. The animals belonging to a Persian army were horses, mules, wild asses, camels and elephants. One large body of cavalry was armed only with the dagger and a long leathern thong which they used as a lasso; and the unfortunate caught in its noose had little chance of escape.

**Immense
Persian
Armies.**

**Their
Arms and
Equip-
ments.**

The Persians, like the Assyrians, generally avoided fighting during the winter and marched their armies against the foe in early spring. Their vast hosts were moved with a fixed order. In marching through their own country the baggage and the sumpter-beasts were sent in advance. About half the troops came next, moving slowly in a continuous column along the appointed line of the route. At this point there was a break, in order for the most important portion of the army to follow next. A guard composed of a thousand horse and a thousand foot, selected specially from among the Persian people, opened the way for what was most sacred in the estimation of all Persians—the emblems of their religion and of their sovereign. The sacred emblems consisted of the sacred horses and chariots, and probably also in later times of silver altars bearing the ever-burning and heaven-

**Order of
March-
ing.**

kindled fire. Behind these emblems followed the Great King, seated on a chariot drawn by Nisæan steeds, and, according to Quintus Curtius, protected on either side by a chosen number of his relations. Behind the royal chariot was a second guard, which consisted of a thousand foot and horse, like the first guard. After these followed ten thousand picked infantry, probably the celebrated "Immortals" mentioned by Herodotus. Then came a body of ten thousand select Persian horsemen. After a vacant space of almost a quarter of a mile marched the remainder of the vast army.

**Plans of
Invasion.**

Upon entering an enemy's territory, or upon approaching a hostile force in their own country, the Persians withdrew their baggage-train, which followed some distance in the rear of the army. Horsemen were sent out in front to look for the enemy. If the army was large it was sometimes divided into several corps, which advanced simultaneously by several different routes, the commander-in-chief accompanying the central force.

**Encum-
brances
and
Impedi-
ments.**

The Persians marched from sunrise to sunset, according to Xenophon and Quintus Curtius. They seldom marched more than twenty-five miles a day, and if a faster rate was attempted it was found necessary to allow the men intervals of three days' rest. The baggage-train, consisting of a great multitude of camels, horses, asses, mules, oxen, etc., carrying burdens on their backs, impeded the movement of a Persian army. The wives or female companions of the chief men were often conveyed in litters, amid a multitude of eunuchs and attendants, and with all the cumbersome paraphernalia of female wardrobes. There were no roads, and no bridges over rivers, except such as were sometimes made of boats. They marched by an established route. The carts and litters sometimes stuck fast in the mud almost to the axles. Rivers along the line of march had to be forded or crossed by means of boats or rafts.

**Night
Encamp-
ment.**

In the evening, according to Xenophon, a Persian army would encamp in the open plain in the vicinity of water. If an enemy was believed to be near, a ditch was hastily dug and an embankment thrown up inside. If the soil was sandy, sacks were filled with it, and the camp was protected by means of sand-bags. The *gerrhophori*, or Persians carrying large wicker shields, were placed just inside the rampart. The remainder of the army had their proper places, the commander-in-chief being in the center. All the soldiers had tents, according to Xenophon, and these were pitched so as to face the east. The cavalry-horses were tethered and hobbled in front of their owners' tents.

**Camp
Sites.**

The Persians did not like to camp nearer an enemy than seven or eight miles, as a precaution against surprise or a night attack. They

had no special corps of pioneers, the work of felling trees or removing brushwood being assigned to a certain number of regular soldiers whenever necessary. The construction of bridges was assigned to skillful workmen, or to the crews of ships.

A large baggage-train conveyed corn sufficient to supply the army for months. Ships laden with corn accompanied the expedition as closely as possible to supply any necessary demand. Sometimes magazines were established at points along the line of march for the stores of provisions which might be needed. Requisitions for supplies were likewise made upon the inhabitants of towns and villages along the line of march. According to Herodotus, whenever a Persian army rested for the night the inhabitants were required to furnish bread sufficient for a meal for each man, and to provide a banquet for the king, or general, and his numerous suite. The provision here included, in addition to various kinds of meats, poultry and water-fowl, a full service for the table, including much gold and silver plate, which were all carried off by the guests after the meal. The only instance recorded in which a Persian army suffered from want of supplies was during the invasion of Ethiopia by Cambyses, when, according to Herodotus, the army was reduced to such straits that the soldiers began to eat each other.

**Army
Supplies.**

The Persians readily gave quarter when an enemy asked for it, and usually treated prisoners of war very kindly. Important personages, such as kings or princes, were allowed to retain either their titles and their freedom with even a nominal authority, or received appendages in other portions of the Persian dominions, or were kept about the court as friends and table-companions of the Great King, as in the case of Cræsus. Prisoners of less rank were usually allowed land and houses in some provinces far from their own country, and thereafter were in the condition of subject nations, according to Herodotus, Strabo and Quintus Curtius. Prisoners were never exchanged. In a few instances only, as in the case of the Thebans taken prisoners at Thermopylæ, were prisoners treated with severity; but here they were regarded as rebels, because they had previously given "earth and water" as tokens of submission. The Greek captives who met Alexander after the battle of Arbela, some of them branded and others mutilated, may have been Greeks of Asia Minor who had been guilty of rebellion. Rebels were liable to any punishment which the king thought proper to inflict upon them; and in some cases, after a rebellion, sentences of extreme severity were passed upon the persons regarded as having been most in fault. Herodotus tells us that three thousand Babylonians were crucified by order of Darius Hystaspes, in punishment for their revolt. The Behistun Inscription informs us that, where an ex-

**Kind
Treat-
ment of
Prisoners.**

**Harsh
Treat-
ment of
Rebels.**

ample was needed, the leader of a rebellion and his chief adherents were crucified. In some cases a rebel was chained to the king's door before he was executed. Minor punishments for rebellion were branding, and deportation of the rebels *en masse* from their own country to some distant region. In the former case they perhaps became royal slaves attached to the king's household. In the latter case they were treated as prisoners of war in general.

Persian
Navy.

The conquest of Phœnicia, Cyprus, Egypt and the Greek islands gave the Persians the use of skilled seamen, vessels and dockyards, from which the Great King derived an almost inexhaustible supply of war-ships and transports. At times Persia held absolute command of the Mediterranean sea—as from B. C. 525 to B. C. 480, and again from B. C. 354 to B. C. 332; and she bore full sway over the Levant during the whole period of her empire, except during the short period of seventeen years from the battle of Eurymedon in B. C. 466 to the “Peace of Callias” in B. C. 449.

Triremes.

The war-ship most in favor during the period of Persian supremacy was the *trireme*, a decked galley impelled by rowers sitting in three tiers, or banks, one above another. This vessel had been invented by the Corinthians, according to Thucydides, and had been generally adopted by the nations bordering on the Mediterranean during the period from B. C. 700 to B. C. 525, when the Persians got control of the sea by the reduction of Phœnicia, Cyprus and Egypt. The Persian fleets principally consisted of triremes during the whole period of the empire.

Their
Crews.

The trireme carried a crew of two hundred persons, most of them rowers, and thirty men-at-arms, or marines. The rowers occupied small seats attached to the side of the vessel, arranged in three tiers obliquely, the second above and behind the first, and the third above and behind the second. Each rower managed an oar, working it through a hole pierced in the side of the vessel. He prevented his oar from slipping by a leathern strap, which he twisted around it and fastened to the thole, perhaps by means of a button. Besides the rowers the crew consisted of the captain, the steersman, the petty officers, and the sailors who trimmed the sails and looked to the rigging. The Persian trireme had a mast, and at least one square-shaped sail, hung across the mast by means of a yard or spar, like the square sails of modern vessels. The rudder was composed of two wide-bladed oars, one on each side of the stern, united by a cross-bar, and managed by one steersman. The middle portion of the trireme always had a deck, which was usually level with the bulwarks, and on which the men-at-arms stood when they engaged the enemy.

The trireme had a beak projecting from its prow, either above or below the water-line, strongly shod with an iron casting and ending in one or more sharp points, or in the head of an animal. Like a modern ram, a trireme used its beak against the side of an enemy's ship, and if it struck with full force it crushed in the vessel, and thus sunk the ship and crew. To secure itself against damage, the whole prow of a trireme was made very strong, and was supported at the side with beams to prevent the timbers from starting.

Their
Beaks
and
Beams.

The description of the trireme is minutely given by Herodotus, who says that the Persian fleet consisted also of other kinds of vessels, such as *triaconters*, *penteconters*, *cercuri* and others. *Triaconters* were long ships with sharp keels, shaped much like a trireme, rowed by thirty rowers sitting upon a level, like the rowers of modern boats, fifteen on each side of the vessel. *Penteconters* were much the same, but had more oars and oarsmen. *Triaconters* and *Penteconters* often had no sails. *Cercuri* were light boats, very long and swift; and were, according to Pliny, invented by the Cyprians.

Other
War-
ships.

The Persians used transports to convey horses or food. The horse-transports were large, clumsy vessels. Corn-transports were somewhat lighter. The ships of war were used to carry troops and to construct bridges, as well as for naval battles. The Persians constructed bridges of boats across unfordable streams, and also over the Bosphorus and the Hellespont during their invasions of Europe when they carried their arms against Scythia and Greece. Over these floating bridges, they safely passed their men, horses, camels, chariots and carts from one continent to the other. The bridge erected across the Hellespont by Xerxes was broken by the violence of the elements; and his army, which had passed into Europe over this bridge, had to return on board ships to Asia.

Trans-
ports and
Floating
Bridges.

The Persian fleets were manned by subject nations—Phœnicians, Syrians, Egyptians, Cypriots, Cilicians, Lycians, Pamphylians, Carians, Greeks. These were equipped in their respective national costumes and served side by side in their several contingents of ships, thus giving the fleet of the Persians the same motley appearance exhibited by their army. The marines, or fighting force of the navy, were an almost homogeneous body, composed of only the kindred Medes and Persians, and the Sacæ. Each ship carried thirty of these.

Motley
Crews.

Marines.

A Persian fleet and army constituting one expedition were generally placed under one commander, who, however, entrusted the direction of the fleet in a sea-fight to such officer, or officers, as he named; while he conducted the operations on land. The fleet and army were sometimes assigned to different commanders of coördinate authority, and this arrangement caused misunderstanding and quarrel.

**Mode of
Sea
Fights.**

In battle a Persian fleet endeavored to enclose the enemy in the form of a crescent, or detached squadrons to cut off their retreat. They formed their line several ships deep, and advanced directly at their best possible speed against the foe just before the battle began, seeking to sink the enemy's ships by main force. If met by a skillful adversary, who avoided or withstood their first onset, they were likely to be thrown into confusion because of their vast numbers, and were placed at the mercy of their antagonist, who was thus able to shatter or sink their vessels. In such an event the Persians would lose very heavily, as most of their sailors could not swim.

**Precau-
tions in
Avoiding
Naval
Fighting.**

When the Persian naval commanders desired to avoid an engagement the ships were run upon the shore, a rampart was thrown up around them and defended by sailors. The crews of Persian vessels were always armed, so as to act as soldiers on shore behind a rampart when occasion demanded. Under such circumstances they were also assisted by such of their army as might happen to be in the vicinity.

**Ships
Furnished
by
Subject
Nations.**

The Asiatic Greeks furnished the largest number of ships in the Persian navy; the Phœnicians the next largest number; the Egyptians third; next the Cypriots; then the Cilicians; then the Carians; then the Lycians; and the Pamphylians the least. The best ships and the best sailors were the Phœnicians, particularly those of Sidon. In later times ships were furnished by Phœnicia, and also by Cilicia and Cyprus. Xenophon and Arrian mention the Phœnicians only. Thucydides mentions Phœnicians and Cilicians. Diodorus Siculus mentions Phœnicians, Cilicians and Cypriots. Herodotus states that in the fleet of Xerxes the combined Greek contingents numbered three hundred and seven ships; the Phœnicians and Syrians furnishing three hundred, the Egyptians two hundred, the Cypriots one hundred and fifty, the Cilicians one hundred, the Carians seventy, the Lycians fifty, and the Pamphylians thirty.

**The
Persian
King.**

Having considered the warlike usages of the Persians, we now come to their peaceful habits, manners and customs. The Persian king was what all other Asiatic monarchs have ever been—an absolute despot. Says Rawlinson: "The Persian king held the same rank and position in the eyes of his subjects which the great monarch of Western Asia, whoever he might be, had always occupied from time immemorial. He was their lord and master, absolute disposer of their lives, liberties, and property; the sole fountain of law and right, incapable himself of doing wrong, irresponsible, irresistible—a sort of God upon earth; one whose favor was happiness, at whose frown men trembled, before whom all bowed themselves down with the lowest and humblest obeisance."

**His
Costume.**

The Persian monarch displayed a state and pomp of the utmost magnificence. His ordinary dress in time of peace was the long flow-

ing "Median garment," or *candys*, mentioned by Xenophon, which was probably made of the most costly silk, and "which, with its ample folds, its wide hanging sleeves, and its close fit about the neck and chest, gave dignity to almost any figure, and excellently set off the noble presence of an Achæmenian prince." The royal robe was either altogether of purple or sometimes of purple embroidered with gold. It extended below the ankles, and was fastened to the waist by a broad girdle. A tunic or shirt was worn under it, reaching from the neck to the knee, and its tight-fitting sleeves covered the entire arm as far as the wrist. This tunic is spoken of by Xenophon, Diodorus Siculus and Strabo. The tunic was of a purple color, like the *candys*, or royal robe, but was also striped or mixed with white. The lower limbs were covered by trousers of a crimson color. He wore shoes on his feet like those of the Medes, long and tapering at the toe, buttoned in front, and reaching far up the instep; their color being deep yellow or saffron, according to Æschylus.

So far the Persian king's costume was very much like that of the higher class of his subjects. His head-dress, called *kitaris*, or *kidaris*, was a tall stiff cap, becoming slightly wider as it ascended to the top, and ending in a ring or circle projecting beyond the lines of the sides. A fillet, or band—the *diadem* proper—which was blue, spotted with white, was worn around the *kidaris* near the bottom. The *kidaris*, or tiara, of the Persian monarchs, was made perhaps of cloth or felt, and was high and stiff. Other Persians wore only soft, rounded fillets and low caps around their heads.

His Head
Dress.

The Persian king was likewise distinguished by his golden scepter and his parasol. The scepter was a plain rod, five feet long, ornamented with a ball at its upper end, and tapering to nearly a point at its lower end. The king held it in his right hand near the thick end, resting the thin end on the ground in front of him. When walking he planted it upright before him. When sitting he sloped it outwards with its point on the ground. The parasol was confined to the king in Persia, as it was in Assyria. The Persian parasol had no tassels or flaps like the Assyrian, but otherwise resembled it. It was held over the king's head on state occasions by an attendant who followed next behind him.

His
Scepter
and
Parasol.

The Persian monarch's throne was an elevated seat with a high back, but no arms, and was cushioned and adorned with a fringe and with mouldings or carvings along the back and legs. The legs ended in lions' feet, resting on half balls which were ribbed or fluted. The sides of the chair below the seat were paneled, like the Assyrian thrones, but had no carvings. The seat was so high above the ground that a foot-

His
Throne.

stool was required for the monarch's feet. The legs of this plain foot-stool ended in bulls' feet.

His
Jewels
and
Sword.

The king wore gold ear-rings inlaid with precious stones. He also wore golden bracelets around his wrists, a golden collar around his neck, and a golden girdle around his waist. In this girdle he carried a short sword, and Quintus Curtius says that the sheath was formed of a single precious stone.

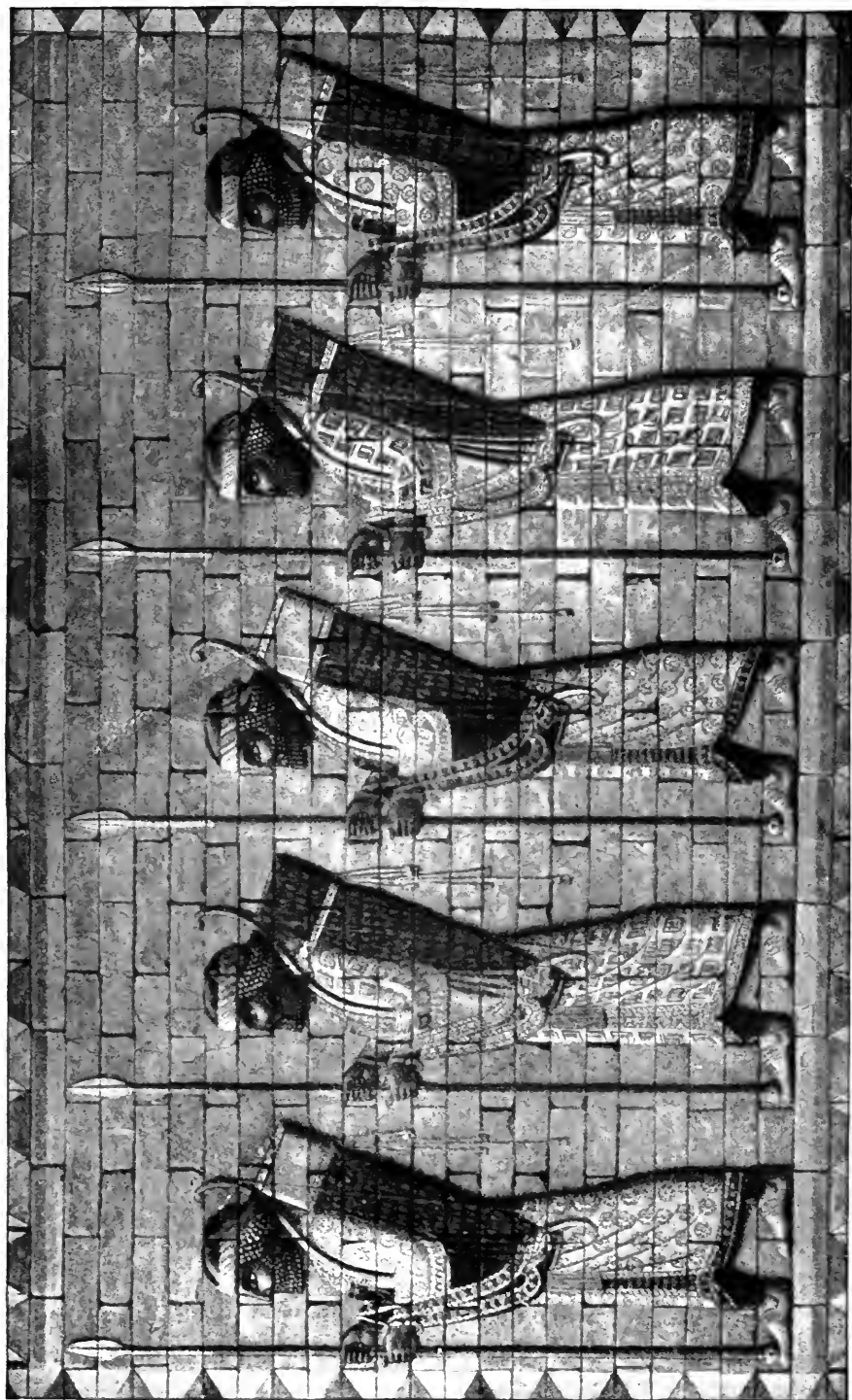
His
Attendants.

The Persian monarch was attended in war by his charioteer, his stool-bearer, his bow-bearer, and his quiver-bearer; in peace by his parasol-bearer and his fan-bearer, who also carried the royal pocket-handkerchief. Other officers of the court were the steward of the household; the groom, or master of the horse; the eunuch, or keeper of the women; the "King's Eyes and Ears," who informed the sovereign on all important matters; the scribes, or secretaries, who wrote the king's letters and edicts; the messengers, who went his errands; the ushers, who introduced strangers to the king; the "tasters," who tried the various dishes set before the monarch to see if they contained poison; the cup-bearers, who handed the king his wine and tasted it; the chamberlains, who helped him to bed; and the musicians, who entertained him with song and harp. The court also embraced guards, doorkeepers, huntsmen, grooms, cooks and many other domestic servants, along with a great number of visitors and guests, princes, nobles, captives of rank, foreign refugees, ambassadors, travelers, etc. Ctesias tells us that the king fed daily within the precincts of his palace no less than fifteen thousand persons, and that each day's food cost four hundred talents. A thousand beasts, such as sheep, goats, oxen, stags, horses, asses and camels, were slaughtered for each repast, in addition to an abundance of fowl, such as ordinary poultry and ostriches.

His
Food.

His
Banquets,
Feasts
and
Guests.

The Persian king himself did not often dine with his guests. Sometimes he admitted his queen and several of his children. Sometimes some of his privileged companions were received at a banquet of wine, where they drank in the royal presence, but of a different wine and on different terms. The king reclined on a golden couch, and drank the red wine of Helbon. The guests drank an inferior wine, seated on the floor. The guests were divided into two classes at a great banquet. Those of lower rank were entertained in an outer court of the chamber to which the public were admitted. Those of the higher class entered the private apartments, and were feasted in a chamber opposite to the king's chamber, the monarch being concealed from view by a curtain hung across the door. On a royal birthday or other great festival the king presided openly at the banquet, drinking and conversing with his lords and showing himself to many of the guests. Gold and silver couches were spread for all, and "royal wine in abund-



BODYGUARD OF A PERSIAN KING

From a Colored Enamel found at Susa



ance" was served in goblets of gold. The guests often carried home such food as was set before them and they did not eat.

The pillared courts and halls of the great palaces of the Achæmenian kings at Susa and Persepolis were well furnished and fitted internally. The floors were paved with stones of different colors, blue, red, white and black; and Athenæus tells us that carpets from the looms of Sardis were spread in some of the courts for the king to walk upon. The spaces between the pillars were filled with elegant hangings of several colors, white, green and violet, which were fastened with fine linen cords to silver rings and marble pillars, so as to screen the guests from view, while not excluding the pleasant summer breeze. The walls of the apartments were covered with plates of gold. The furniture was rich and elegant. The king's golden throne stood under an embroidered canopy or awning held up by four golden pillars inlaid with precious stones. Gold and silver couches filled the rooms. The king's private chamber was adorned with rich and elegant objects. The golden vine impending over the monarch's bed was the work of Theodore of Samos, and here costly precious stones were used to imitate grapes. Here perhaps was also the golden plane-tree, and also a bowl of solid gold, likewise the work of the great Samian metallurgist and distinguished for its artistic workmanship.

His
Palaces.

Like other Asiatic monarchs, the Medo-Persian kings had a royal harem, or seraglio. The earlier monarchs had only three or four wives and a moderate number of concubines. Herodotus says Darius Hystaspes had four wives. Three wives of Cambyses are only mentioned. One of the wives held the highest station and was alone entitled *queen*, being considered wife in a different sense from the others. Such was Atossa to Darius Hystaspes, Amestris to Xerxes, Statira to Artaxerxes Mnemon. The chief wife, or queen-consort, wore on her head a royal crown, or tiara. She was the recognized head of the female apartments, or Gynæceum, and the concubines acknowledged her dignity by prostrating themselves before her presence. When the king entertained the male courtiers on great occasions, she feasted all the females in her own portion of the palace. She had a large revenue assigned her, mainly by an established law or custom, as Herodotus informs us. Her dress was magnificent and she displayed great love of ornament. Herodotus also tells us of the influence and power wielded by some of the queen-consorts.

His
Harem.

His
Queen-
Consort.

The other wives of the monarch—daughters of the chief nobles—occupied an inferior status; having none of the privileges of the chief wife, and only saw the king when summoned to share his apartment by turns. They occupied that part of the Gynæceum called "the first house of the women." The concubines occupied the portion of the

His
Other
Wives
and
Concu-
bines.

Gynæceum designated "the second house of the women." They were in the special charge of a eunuch. Fair damsels were constantly brought from various parts of the empire to supply the harem; a continual succession being required, as none shared the royal couch more than once, unless she won the sovereign's special regard. In the later period of the empire the concubines became so numerous that they amounted, according to Quintus Curtius, to three hundred and sixty. The king took them along in his wars and in his hunting expeditions. A part of their duty was to sing and play for the king's entertainment, and Athenæus tells us that they had to perform this task during all of each night.

The
Gynæ-
ceum.

The Gynæceum—at least in the palace at Susa—was a building distinct from the general structure, separated from the "king's house" by a court; and comprised at least three sets of apartments—those for the virgins who had not yet seen the monarch, those for the concubines, and those for the queen-consort and the other royal wives. Two eunuchs of distinction had charge respectively of the apartment of the wives and that of the concubines. The queen-consort exercised authority over all the male and female inmates of the apartment for the wives.

The
King's
Mother

The monarch's mother, if she outlived his father, held a higher position at her son's court than that of his chief wife. As queen-mother, she retained the ensigns of royalty which she had worn during her husband's reign, and exercised far more authority or influence than she had wielded as queen-consort. The habits of veneration and obedience to which the monarch had been reared when a boy he retained when a man; and the sovereign who tyrannized over millions of subjects yielded in the seraglio to the power of a woman whose influence he was not strong enough to cast off. The queen-mother sat at the royal table whenever the king dined with his wife, and occupied a seat above him, while the wife occupied a seat below. She had a suite of eunuchs distinct from those of her son, according to Plutarch. She was supplied with ample revenues. She virtually exercised a power of life and death, though she could not legally claim this power. She screened offenders from punishment, obtaining for them the royal pardon, or giving them a refuge in her own apartments; and she poisoned, or openly executed, such as excited her jealousy or resentment; as Plutarch tells us was the case with Parysatis, the mother of Artaxerxes Mnemon.

Eunuch's
of the
Royal
Harem.

The man-servants about the harem were all eunuchs. Each wife of the king—as well as the queen-mother—had a number of eunuchs among her attendants; while the king employed a certain number of this class of unfortunates to have charge of the apartment of the con-

cubines and that of the virgins. His own attendants appear also to have been mainly eunuchs. In the later times of the empire eunuchs seem to have wielded great political power, and to have held the principal offices of state. They were the king's counselors in the palace and his generals in the field. They had control of the education of the young princes, and had no difficulty in making them their tools. Their intrigues and ambition led to the plots and conspiracies, the executions and assassinations, which disgrace the later history of the Medo-Persian Empire. Little is mentioned of the eunuchs before the reign of Xerxes. The Persepolitan sculptures give us no representations of eunuchs. The Persian sculptures give us no representation of a female, and the inscriptions make no reference to the gentler sex—a reserve which has always characterized Asiatics with regard to women. Even now it is considered highly improper in Persia to ask a man about his wife. Plutarch states that in ancient Persia it was a capital crime to address a royal concubine, or even to pass her litter upon the road. The litters conveying women were always curtained. Queen Statira, consort of Artaxerxes Mnemon, attracted general attention by relaxing the ordinary etiquette in riding in her litter with her curtains drawn, though only females were permitted to approach her. Married women could not see even their fathers or brothers, according to Herodotus. Eunuchs were expected to confine themselves to their proper place in the seraglio, or to attend its female inmates when they traveled in their litters, or when they took the air; but were not to be seen in the throne-room, the ante-chambers, or the outer courts of the palace. This seclusion of the women and eunuchs of the harem accounts for their non-representation upon the Persian sculptures.

**Seclusion
of the
Eunuchs
and
Women
of the
Harem.**

The six privileged families of ancient Persia ranked next to the royal family, or clan of the Achæmenidæ, and held a rank above that of all the other grandees. Herodotus informs us that these six families derived their special dignity from the circumstance that they had been the accomplices of Darius Hystaspes in the conspiracy which overthrew the Pseudo-Smerdis; and from the time of Darius Hystaspes there were, besides the royal clan of the Achæmenidæ, six great Persian families, whose chiefs had the privilege of free access to the king, and from which he was obliged to select his legitimate wives. The chiefs were known as "the Seven Princes," or "the Seven Counselors." They occupied seats next to the monarch at public festivals. They had the privilege of tendering him their advice at any time. They recommended great public measures, and were partially responsible for them. They could ask admittance to the king's presence whenever they chose, unless he were in the seraglio. They had precedence in all ceremonies

**The Six
Noble
Families.**

**The Seven
Princes.**

and had a rank entirely distinct from office. Occasionally they held office. They wore no special insignia.

**Costume
of Court
Officers.**

Officers of the court always carried wands about three feet long, or an ornament resembling a lotus blossom, which the king himself sometimes held in his hand. These officers wore the long Median robe and the fluted cap, or the close-fitting Persian tunic and trowsers. All wore girdles, in which a dagger was frequently placed; and all wore gold collars and gold ear-rings. The Median robes were of different colors—crimson, scarlet, purple, dark gray, etc. A sleeved cloak, or coat, extending to the feet, was sometimes worn over the Persian tunic; and was fastened in front by strings and hung loosely from the shoulders, the sleeves generally hanging empty at the side.

**Court and
Royal
Eti-
quette.**

None, excepting the "Seven Princes," could approach the king without being introduced by the usher. Herodotus, Justin and Plutarch state that all who entered the royal presence were required to prostrate themselves. The hands of those introduced had to be hidden in their sleeves during the audience. None were permitted to touch the carpets laid for the king to walk upon in the palace courts. It was a capital offense to enter the monarch's presence without being summoned, the person so offending being put to death by the attendants, unless the king held out his golden scepter towards the offender, as a sign that he pardoned the intrusion. It was likewise a capital crime to sit down, even ignorantly, upon the royal throne; and it was a serious offense to wear any of the monarch's cast-off garments. The king was bound by an iron-clad etiquette, as well as were his subjects. He was required to live mainly in seclusion; to eat his meals mostly alone; to never go on foot outside the palace walls; to never revoke an order once given, although he might intensely regret it; to never disregard a promise, no matter what evil results he might fear from its observance. It was essential that he should appear infallible, immutable, entirely free from repentance, to uphold the quasi-divine character ascribed to him.

**The
King's
Seclu-
sion.**

**His
Special
Luxuries.**

The king only was allowed the enjoyment of certain luxuries. The wheat of Assos was sent to court to furnish him with bread, and the vines of Helbon were cultivated solely to supply him with wine. Water was conveyed to Susa, from distant streams considered specially sweet and pure, for his own use. In his expeditions he was accompanied by a train of wagons laden with silver flasks filled with water from the clear stream of the Choaspes. The salt used to season his food was brought from the oasis of Siwah. Every province showed pride in supplying him with its best and choicest products.

Hunting and playing at dice were the chief amusements of the Great King. Darius Hystaspes was represented on his signet-cylinder as

engaged in a lion-hunt. This cylinder—which has a trilingual inscription reading, “Darius, the Great King”—informs us that the Persian kings, like the Assyrian, pursued the lions in their chariots and usually slew them by means of arrows. Seated in a light chariot, and attended by an unarmed charioteer, they roused the king of beasts from his lair, and chased him at full speed if he fled, or, if he boldly faced his pursuers, attacked him with arrows or with the javelin. Sometimes the king indulged in this sport alone, but usually he was accompanied by some of his courtiers, who participated in the chase on condition that they did not shoot off their arrows before he had discharged his. If they disregarded this law they might subject themselves to capital punishment, or at least to exile.

**Lion
Hunting.**

The Persian monarchs may also have chased stags, antelopes, bears, leopards, wild asses, wild boars and wild sheep—animals found in the vicinity of the royal palaces, and mentioned by Xenophon among the beasts hunted by Cyrus the Great. In chasing the wild ass the horsemen scattered themselves over the plain and pursued the animal by turns. As the wild ass could outrun any horse with a rider on his back, relays of horses were needed to tire him out, and thus enable the hunters to bring him within range of their weapons.

**Hunting
Other
Wild
Animals.**

Sometimes the kings hunted in their parks, or “paradises,” which were vast walled enclosures, well wooded, and watered with sparkling streams, in which were kept various kinds of wild beasts, mainly such harmless ones as stags, antelopes and wild sheep, which the monarchs pursued and dispatched with their arrows, or with the javelin; but this sport was regarded as tame in comparison with hunting in the open field.

**Royal
Parks, or
Para-
dises.**

Inside the palace the Persian kings amused themselves by playing at dice, the stakes sometimes running as high as a thousand darics, equal to almost eleven hundred pounds sterling, on a single throw. Plutarch tells us that the kings played for the persons of their slaves, eunuchs, or others, who, when lost, became the absolute property of the winner in the game.

**Palace
Amuse-
ments.**

Carving or planing wood was another favorite royal amusement. *Ælian* states that when the Persian monarch went on a journey he diverted himself in his carriage in this way; and *Ctesias* says that he amused himself thus inside the palace.

**Wood
Carving.**

A Persian king seldom found any pleasure in literature. The letters, edicts, and perhaps also the inscriptions of the king, were the work of the scribes, who received their orders from the king or his ministers, and clothed them in their own language. The scribes never asked their royal master to place his signature on a parchment, his

**Royal
Scribes.**

seal with his name engraved upon it sufficiently authenticating all edicts and proclamations.

Accounts
by
Herod-
otus,
Xenophon
and
Josephus.

The
King's
Official
Occupa-
tions.

Herodotus, Xenophon and Josephus give us accounts of the serious occupations of the Persian sovereigns; such as the holding of councils, the reviewing of troops, the hearing of complaints, the granting or refusing of redress, the bestowing of rewards, perhaps the hearing of causes, and, above all, the direction of the civil administration of the empire. An enterprising monarch carefully heard all the reports from the officials of the different satrapies, and those from the persons appointed occasionally by the crown to inspect the condition of the various satrapies. The king's secretaries dispatched his answers to these reports, after he had duly deliberated upon them and affixed his seal to them. A Persian sovereign who resolved to govern as well as reign found ample employment in giving attention to the concerns of his vast empire; but few of these monarchs possessed energy and self-denial sufficient to give their constant attention to the serious duties of their royal station; the cares of government usually devolving upon some favorite adviser, either a relative or a eunuch, to whom the king entrusted the whole direction of public affairs, in order that he might abandon himself to sensual pleasures, to the sports of the chase, or to light and frivolous amusements.

Royal
Palaces
and
Tombs.

Some of the Persian kings had the same passion for building which characterized the Assyrian and Babylonian monarchs. Herodotus says that the Persians had no temples. In architecture the kings devoted their chief efforts to the construction of palaces and tombs. The dead body of a Persian monarch was laid in a golden coffin, which was covered with a close-fitting lid, and placed in a massive structure built to serve both for a tomb and a monument, as in the case of Cyrus the Great; or in a chamber cut out of the side of some great mass of solid rock, as in the case of the later Persian sovereigns. In both cases the entrances to the tombs were carefully closed after the bodies had been placed in them. Aristobulus, Arrian and Strabo tell us that a number of objects, such as rich cloaks and tunics, trowsers, purple robes, gold collars, gold ear-rings set with gems, daggers, carpets, goblets and hangings, were placed inside the tomb with the coffin, for the king's use in the other world. The tombs were generally ornamented with sculptures, but out of the eight royal tombs discovered that of Darius Hystaspes alone is seen to have an inscription. If the tomb was built, and not cut out of the rock, the ground in its vicinity was formed into a park or garden, which Aristobolus and Arrian tell us was planted with all kinds of trees. A dwelling-house for the priests who watched over the royal sepulcher was in the park near the tomb.

We will now notice briefly the manners and customs of the Persian people. Herodotus tells us that the Persians were divided into ten tribes, four of which were nomadic and three agricultural. The nomadic tribes were the Dai, the Mardi, the Dropici and the Sagartii; the agricultural were the Panthialæi, the Derusii, and the Germanii, or Carmanians. The Pasargadæ, one of the three remaining tribes, were the ruling class in the Medo-Persian Empire.

Ten
Persian
Tribes.

Strabo and Xenophon carefully described the dress of the Persians. The poorer classes wore the leather tunic and trowsers, the national costume of ancient Persia; a loose felt cap on the head, a strap or belt around the waist, and high shoes on the feet, in early times; but a linen or muslin rag on the head and a longer tunic in later times. The richer classes generally adopted the Median costume prevailing at the court, wearing long purple or flowered robes with loose hanging sleeves, flowered tunics with sleeves extending to the knees, embroidered trowsers and elegant shoes. They also wore drawers under the trowsers, shirts under their tunics, gloves on their hands, and socks or stockings under their shoes; all of which were rare luxuries in ancient times. Like most other Orientals, the ancient Persians were very fond of ornaments. Xenophon and Herodotus described these fully. Men of rank wore gold chains or gold collars around their necks, and gold bracelets around their wrists. The sheaths and handles of their swords and daggers were usually of gold. Many of them wore ear-rings. The trappings of their horses were elegant and costly, the bits of the bridles being frequently of solid gold. They also wore costly gems, and necklaces, bracelets and anklets of pearl. Strabo says that even children wore ornaments of reddish gold.

Strabo's
and
Xenophon's
Accounts.

Popular
Cos-
tumes.

Herodotus and Xenophon also described the furniture of the better class of houses as elegant and costly. The tables were plated or inlaid with silver and gold. The magnificent couches for the repose of the inmates had gorgeous coverlets, and the legs of the couches rested on carpets so elastic as to act as a kind of spring. All wealthy mansions could make a rich display of gold and silver plate, especially drinking cups.

Furni-
ture.

In the earlier times all Persians were noted for their temperance and sobriety. Their ordinary food was wheat bread, barley cakes, and roasted or broiled meat, seasoned with salt and with bruised cress-seed, a substitute for mustard. Herodotus, Xenophon and Strabo says that the earlier Persians drank only water; and Xenophon says that they ate only one meal each day. The poorer classes subsisted on the natural products of the soil. Strabo says that they were fed on acorns and wild pears. Ælian says that the poorer class lived on milk, cheese, dates and wild fruits.

Early
Sobriety.

Accounts
by Greek
His-
torians.

**Later
Luxury
and
Excesses.**

But these simple habits of the earlier Persians soon gave way to luxury and self-indulgence when their conquests enabled them to gratify all their desires and propensities. Xenophon tells us that they then began their one meal a day early in the morning and made it last till night. Only on grand occasions were many kinds of meat set upon the board; but there was a continual succession of the lighter kinds of food, with intervals between the courses. Wine was now substituted for water, each man priding himself on the quantity he was able to drink, and the banquets usually ending in general intoxication. Drunkenness actually became a kind of institution; as at the yearly feast of Mithras the King of Persia, according to Duris, was bound to be drunk; and Herodotus and Strabo say that it became a common custom to deliberate on all important matters under the influence of wine, and intoxication was a family duty when a crisis impended in any household.

Food.

Besides the meats we consume, the Persians ate the flesh of goats, horses, asses and camels. Poultry, such as geese and chickens, formed a part of the diet of the wealthy; as did various kinds of game, such as wild boars, stags, antelopes, bustards and perhaps partridges. The inhabitants of the coast-region largely used oysters and fish.

Etiquette.

The strictest etiquette prevailed among all classes of Persians. Each man saluted his equal, his superior or his inferior according to well-known rules, which were universally observed. Inferiors prostrated themselves on the ground when they met superiors. Equals kissed each other on the lips. Persons almost equal kissed each other's cheeks, according to Herodotus. Wives lived secluded in the Gynæceum, or went out in litters, seeing no males except their husbands, their sons, and their husband's eunuchs. Concubines sometimes danced, sang and played at banquets to entertain their master's guests.

**Wives
and
Concu-
bines.**

According to Herodotus and Strabo, a Persian was permitted to have several wives and as many concubines as he desired. Most of the wealthy class had vast numbers of each, as every Persian prided himself on the number of his sons; and the king gave an annual prize to the Persian who was able to show the most sons living. According to Xenophon, the younger Cyrus took two Greek concubines with him in his expedition against his brother. In the earlier times Persians took their concubines with them in military expeditions, but left their wives at home. Each concubine had a litter at her disposal, and a number of female attendants to wait upon her and execute her orders. In the later period of the empire, according to Quintus Curtius, wives accompanied their husbands with the army.

**Accounts
by Greek
Writers.**

Herodotus, Xenophon, Plato and Strabo all inform us that the Persians—at least those of the leading clans—carefully educated their

sons. During their first five years the boys remained entirely with the women; seldom, if ever, seeing their fathers. After that time their training began. They were expected to rise before daybreak, and to appear at a certain place where they were exercised with other boys of their age in running, slinging stones, shooting with the bow and throwing the javelin. At seven they were taught to ride, and soon afterwards they were permitted to begin to hunt. They were taught not only to manage the horse, but to jump on and off his back when he was at speed, and to shoot with the bow and throw the javelin with unerring aim while the horse was at full gallop. State-officers conducted the hunting, and they endeavored to thus create in the youths under their care all the qualities essential in war. The boys were taught to endure the extremes of heat and cold, to perform long marches, to cross rivers without wetting their weapons, to sleep at night in the open air, to be satisfied with one meal in two days, and to subsist at times on the wild products of the country, such as acorns, wild pears and the fruit of the terebinth-tree. On such days when they did no hunting they engaged in athletic exercises and contests with the bow or the javelin during the morning, after which they dined simply on the plain food already mentioned as that of the men in the earlier times, and occupied the afternoon in such employments as agriculture, planting, digging for roots, etc., or in manufacturing arms and hunting implements, such as nets and springs. By this kind of training the Persian youth acquired hardy and temperate habits. In the inculcation of morals, their teachers chiefly insisted on the strictest regard for the truth. They received very little intellectual education, and learning to read was no part of their regular training. They received religious teaching and moral knowledge in the form of legendary poems, which made them familiar with the deeds of gods and heroes, which the teachers sung or recited to them, afterwards requiring them to repeat what they had heard, or, at least, to give some account of it. This education, commencing when the boy was five years old, continued fifteen years, and ended when he was twenty.

**Physical
and
Moral
Educa-
tion.**

This training made the Persians excellent soldiers and accomplished horsemen. Having acquired from early boyhood the habit of passing the greater portion of each day in the saddle, they felt most at home when they were on horseback. When thus mounted they pursued the stag, the wild boar, the antelope, even sometimes the bear or the lion; and discharged their arrows, or slung stones, or threw their javelins at these animals with deadly aim. They only sometimes dismounted from their steeds when the beast angrily turned on its pursuers and stood at bay or attacked them in its furious despair, in which case they received the attack or slew the brute on foot with a short but strong

**Excellent
Soldiers
and
Horse-
men.**

Hunting. hunting-spear. Hunting was the chief pastime of the higher class of Persians as long as the ancient manners continued in vogue, and the bolder spirits indulged in this amusement long after the decay of the empire commenced and the advance of luxury had altered the character of the people.

Age of Manhood. A Persian was regarded as having reached manhood at the age of fifteen, when he was enrolled in the army. He remained subject to military service thenceforth until he was fifty. Those of the highest rank became the king's body-guard and constituted the garrison of the capital. They numbered about fourteen or fifteen thousand men. Others, though subject to military duty, attached themselves to the court, and expected civil employment as satraps, secretaries, attendants, ushers, judges, inspectors, messengers. A portion engaged in those agricultural employments which the Zoroastrian religion regarded as most honorable. But the greater part of the nation, like the legionaries of imperial Rome, engaged in garrison duty in the provinces of the empire. Persia could not have had a population of more than two millions. Only one-fourth of these could have been males between the ages of fifteen and fifty. This half a million men not only supplied the official class at court and throughout the provinces, and furnished those who tilled the soil for Persia proper, but also supplied the whole empire with those many large garrisons which upheld the Medo-Persian dominion in all the conquered provinces. Herodotus states that in his day Egypt alone contained a standing army of one hundred and twenty thousand Persians; and Persia proper furnished the bulk of the standing army performing garrison duty in all the provinces.

Commerce Detested. Herodotus informs us that the Persians detested commerce, because shopping and bargaining involved temptations to deceit and falsehood. Strabo tells us that the richer classes boasted that they did not buy or sell, and they were doubtless supplied with all the necessaries of life from their estates, and by their slaves and dependents. The middle class would buy, but not sell; while the lowest and poorest were traders and artisans. Xenophon says that shops were banished from the public portions of the towns.

Feminine Ease. Quintus Curtius states that the Persian ladies regarded it beneath their dignity to soil their hands with work, and despised the labors of the loom, which no Grecian princess considered as unbecoming her rank.

Xenophon's Account. According to Xenophon, some effeminate and demoralizing customs were introduced into the Medo-Persia Empire during the general advance of luxury under Xerxes. The Persians were very careful with their beards and hair from the very earliest period, curling both, and making the beard to partly hang straight from the chin. They at

length began to wear false hair, used cosmetics to beautify their complexions, and colored the eyelids to make the eyes appear larger and more beautiful. They had special servants to perform the operations of the toilet, and these were called "adorners" by the Greeks. Their furniture became more soft and elegant. Their floors were covered with beautiful carpets, and their beds with many delicate coverlets. A cloth was spread upon the ground for them to sit upon. They would not mount a horse unless he was so richly caparisoned that the seat of his back was softer than their couches. They also increased the number and variety of their viands and of their sauces, always seeking for strange delicacies and offering rewards for the invention of "new pleasures." An unnecessary number of indolent menials were kept in all wealthy families, each servant being confined strictly to one duty; and porters, bread-makers, cooks, cup-bearers, water-bearers, table-waiters, chamberlains, "awakers," "adorners," were all distinct from one another, and filled each noble mansion, advancing the general demoralization. According to Herodotus, the vice of pæderasty was learned from the Greeks, and the licentious worship of Beltis, with its religious prostitution, from the Assyrians.

Demoralizing Customs.

The laws of the Medes and Persians, which the Hebrew Scriptures tell us were unchangeable, were of the most barbarous cruelty and severity. Herodotus, Plutarch, Xenophon, Ctesias and Nicolas of Damascus describe these. Not only were murder, rape, treason and rebellion punished with death; but also such offenses as deciding a case wrongfully for a bribe, intruding on the king's privacy without permission, coming near to one of his concubines, seating one's self upon the throne, even accidentally, and the like. The modes of execution were also cruel. Poisoners had their heads placed upon a broad stone, and had their faces crushed and their brains beaten out by repeated blows from another stone. Ravishers and rebels were crucified. Two legal forms of execution were burying alive, as mentioned by Herodotus, and the lingering death resulting from placing the victim's body between two boats in such a way that only the head and hands projected at one end and the feet at the other, as related by Plutarch. Xenophon states that the younger Cyrus maintained good order in his satrapy by cutting off the hands and feet, or putting out the eyes, of those guilty of theft or rascality; persons thus maimed being seen along all the most frequented roads. Other writers and the Behistun Inscription mention similar punishments inflicted on rebels, and Quintus Curtius states that captives taken in war were also thus dealt with. According to Nicolas of Damascus, mutilation and scourging were the ordinary methods of punishment for secondary offenses. Herodotus states that the Persians imprisoned only accused persons

The Laws of the Medes and Persians.

Cruel Executions.

Accounts by Ancient Writers and the Behistun Inscription.

for safe keeping before the time of arrest and that of execution; and Ctesias tells us that political offenders were exiled to the small islands in the Persian Gulf.

Rawlin-
son's
State-
ment.

Says Professor Rawlinson concerning the uncertain tenure of happiness: "On the whole the Persians may seem to have enjoyed an existence free from care, and only too prosperous to result in the formation of a high and noble character. They were the foremost Asiatic people of their time, and were fully conscious of their preëminency. A small ruling class in a vast Empire, they enjoyed almost a monopoly of office, and were able to draw to themselves much of the wealth of the provinces. Allowed the use of arms, and accustomed to lord it over the provincials, they themselves maintained their self-respect, and showed, even towards the close of their Empire, a spirit and an energy seldom exhibited by any but a free people. But there was nevertheless a dark side to the picture—a lurking danger which must have thrown a shadow over the lives of all the nobler and richer of the nation, unless they were utterly thoughtless. The irresponsible authority and cruel dispositions of the kings, joined to the recklessness with which they delegated the power of life and death to their favorites, made it impossible for any person of eminence in the whole Empire to feel sure that he might not any day be seized and accused of a crime, or even without the form of an accusation be taken and put to death, after suffering the most excruciating tortures. To produce this result, it was enough to have failed through any cause whatever in the performance of a set task, or to have offended, even by doing him too great a service, the monarch or one of his favorites. Nay, it was enough to have provoked, through a relation or a connection, the anger or jealousy of one in favor at court; for the caprice of an Oriental would sometimes pass over the real culprit and exact vengeance from one quite guiltless—even, it may be, unconscious—of the offense given. Theoretically, the Persian was never to be put to death for a single crime; or at least he was not to suffer until the king had formally considered the whole tenor of his life, and struck a balance between his good and evil deeds to see which outweighed the other. Practically, the monarch slew with his own hand any one whom he chose, or, if he preferred it, ordered him to instant execution, without trial or inquiry. His wife and his mother indulged themselves in the same pleasing liberty of slaughter, sometimes obtaining his tacit consent to their proceedings, sometimes without consulting him. It may be said that the sufferers could at no time be very many in number, and that therefore no very widespread alarm can have been commonly felt; but the horrible nature of many of the punishments, and the impossibility of conjecturing on whom they might next fall, must be set against their

infrequency; and it must be remembered that an awful horror, from which no precautions can save a man, though it happen to few, is more terrible than a score of minor perils, against which it is possible to guard. Noble Persians were liable to be beheaded, to be stoned to death, to be suffocated with ashes, to have their tongues torn out by the roots, to be buried alive, to be shot in mere wantonness, to be flayed and then crucified, to be buried all but the head, and to perish by the lingering agony of 'the boat.' If they escaped these modes of execution, they might be secretly poisoned, or they might be exiled, or transported for life. Their wives and daughters might be seized and horribly mutilated, or buried alive, or cut into a number of fragments. With these perils constantly impending over their heads, the happiness of the nobles can scarcely have been more real than that of Damocles upon the throne of Dionysius."

In the ancient world the Persians did not possess as great a fame as architects and artists as did their instructors in art, science and letters, the Assyrians and Babylonians; because their works, being less ancient and less original, did not in the same way strike the lively imagination of the Greeks, who were also jealous of a contemporary and rival nation, and who could not have the same access to the Persian masterpieces as they had to the Babylonian, and therefore possessed less knowledge about the former. Herodotus and Xenophon, who impressed their countrymen with the grandeur and magnificence of the great structures of Assyria and Babylonia, never visited Persia proper. Ctesias, who resided at the Persian court for seventeen years, must have seen Susa, Ecbatana and Persepolis, and must therefore have been familiar with the character of the palaces, but he seems to have said little about these edifices. Only after Alexander had led his conquering army through the vast Medo-Persian Empire was a proper estimate made of the great Persian structures; and the most magnificent one of them—that of Persepolis—was burned to the ground through a barbarous act of the Macedonian conqueror as soon as it was seen, thus depriving the Greeks of an opportunity to fully recognize the true greatness of Persian architecture, even after they had occupied the country. Nevertheless we observe thereafter, as in the works of Polybius and Strabo, an acknowledgment of the merits of Persian art, of its grandeur and magnificence.

The moderns, on the other hand, for the last three centuries have exaggerated the greatness of Persian architecture. Ever since Europeans first began to visit the East, the ruins of Persepolis and those of other portions of Persia attracted the special attention of travelers; while the site of Babylon received but slight notice, and that of Nineveh and the other great Assyrian cities was scarcely known. Eng-

**Persian
Architec-
ture.**

**Modern
Exaggera-
tions.**

lish, French and German *savants* measured, described and figured the Persian ruins with the utmost precision and minuteness. Ker Porter, Chardin, Le Brun, Ouseley and the elder Niebuhr zealously endeavored to represent fully and faithfully the wonders of the *Chehl Minar*; and the exhaustive literary descriptions of the remains of Persepolis by Baron Texier and MM. Flandin and Coste soon appeared.

**Palaces
and
Tombs.**

Persian architecture was displayed in the palace and the tomb. Temples were insignificant before the time of Artaxerxes Mnemon; and therefore did not attract the attention of contemporaries, and were not of a character to leave traces of themselves to subsequent times. But the palaces and sepulchers of the Persian monarchs are noticed by Ctesias, Arrian and Diodorus Siculus as interesting works; and the remains of these structures are to be identified with the ruins still seen in Persia.

**Four
Royal
Palaces.**

There are now remaining vestiges of four great Persian palaces—that of Ecbatana, the Median capital; that of Darius and Xerxes on the great mound of Susa; that within the walls of Persepolis; and the Great Palace, in the vicinity of the same city. The last of these—the chief residence of the later Medo-Persian monarchs—was the one burned by Alexander the Great; and its remains have been described by Mr. Fergusson, in his *Handbook of Architecture*, as “by far the most remarkable group of buildings now existing in this part of Asia.”

**The Great
Palace at
Per-
sepolis.**

This edifice, or group of edifices, constituted the greatest of the architectural works of the Medo-Persian kings, and these have suffered less from the ravages of time and barbarism than the other structures of ancient Persia; while modern research and excavation have brought more to light concerning these magnificent Persepolitan buildings than the other remains of this famous ancient land.

Its Ruins.

The structures at Persepolis are situated on an immense mound like the Assyrian and Babylonian palaces. The mound or platform at Persepolis is raised at the foot of a high range of rocky hills, on which it abuts toward the east. It consists of solid masses of hewn stone united by metal clamps, and laid so as to form a smooth perpendicular wall, the least height of which above the plain below is twenty feet. The platform is an oblong square, two-thirds as broad as long. The north side is not parallel to the south side, and forms an angle of about eighty degrees with the western side. On the three sides of the platform are numerous angular projections and indentations. The platform is not uniformly high, but consists of several distinct terraces, three of which yet remain. The southern terrace is the lowest, extending about eight hundred feet from east to west and about one hundred and seventy-five feet from north to south. The northern terrace is more than thrice as wide as the southern one, and is elevated about

thirty-five feet above the plain. The central or upper terrace is forty-five feet above the plain, and is seven hundred and seventy feet long on the west side of the platform, and about four hundred feet wide. On this central terrace were located most of the great and important buildings.

The ascents to these terraces were made by means of broad and solid staircases, which constitute a remarkable feature of the place. The staircase on the west front of the platform and leading from the plain to the top of the northern terrace is twenty-two feet wide, and Ferguson calls it "the noblest example of a flight of stairs to be found in any part of the world." It constitutes the only remaining ascent to the platform. "It consists of two distinct sets of steps, each composed of two flights, with a broad landing-place between them, the steps themselves running at right angles to the platform wall, and the two lower flights diverging, while the two upper ones converge to a common landing-place on the top. The slope of the stairs is so gentle that, though each step has a convenient width, the height of a step is in no case more than from three to four inches. It is thus easy to ride horses up and down the staircase, and travelers are constantly in the habit of ascending and descending it in this way."

Its
Western
Staircase.

Another remarkable staircase leads from the level of the northern terrace to that of the central. This staircase fronts to the north, and consists of four single flights of steps; two being central and facing each other, and leading to a projecting landing-place about twenty feet wide; while the other two are on each side of the central flights, about twenty-one yards from them. This staircase is two hundred and twelve feet long, its greatest projection being in front of the line of the terrace on which it abuts, which is thirty-six feet. The steps are sixteen feet broad, and rise gently like those of the lower or platform staircase. Each step is less than four inches, and so there are thirty-one steps in an ascent of ten feet.

Its
Northern
Staircase.

This second staircase is elaborately ornamented, while the platform staircase is perfectly plain. The whole face of this second platform is covered with sculptures. The central projection, divided perpendicularly into three compartments, contains representations in the spandrels on each side, such as a lion devouring a bull; and in the compartment between the spandrels are eight colossal Persian guardsmen, armed with spears and with a sword or shield. Above the lion and bull, towards the edge of the spandrel where it slopes, forming a parapet to the steps, was a row of cypress trees; while at the end of the parapet and along its entire inner face were a set of small figures, guardsmen like those in the central compartment, but carrying mainly a bow and quiver instead of a shield. Along the extreme edge of the

Its
Ornamen-
tation.

parapet on the outside was a narrow border thickly set with rosettes. In the long spaces between the central stairs and those on each side of them, the spandrels contained representations of the lion and bull similar to that of the first compartment; while between them and the central stairs the face of the wall is divided horizontally into three bands, each ornamented with a continuous row of figures. The highest row is mutilated. The middle row has some artistic merit. The whole scene represented on the right side illustrates the bringing of tribute or presents to the Great King by the subject nations. This subject was continued to some extent on the left side, but most of the space was occupied by representations of guards and court officers; the guards being placed towards the center, keeping the principal stairs, while the officers were farther away. The three rows of figures were separated from one another by narrow bands, set thickly with rosettes. In the front of the middle staircase, the precise center of the entire work, and the space next to the spandrels to the extreme right and the extreme left, were marble slabs designed to bear inscriptions to commemorate the builder of the work, but only one of these inscriptions was completed. On the western end of the staircase was the following inscription in the ancient Persian language: "Xerxes the Great King, the King of Kings, the son of King Darius, the Achæmenian." The central and eastern tablets were never inscribed.

Six Other
Stair-
cases.

There were six other staircases, most of them consisting of a double flight of steps, resembling the central part of the staircase just described. Two of these belonged to the Palace of Darius, which was entered by their means from the central terrace, above which it is elevated about fourteen or fifteen feet. Two others belonged to the Palace of Xerxes, and led up to a wide paved space in front of that edifice, at an elevation of about ten feet above the general level of the central terrace. They were located at the two ends of the terrace opposite each other. The eastern one consisted of two double flights of steps, and in general arrangement resembled the staircase which led to the platform from the plain, excepting that it had no recess, but extended its full width across the line of the terrace. It was the more elegant of the two, and was adorned with representations of bull and lion combats, with figures of guardsmen, and with attendants conveying articles for the table or the toilet. The inscriptions upon it describe it as the work of Xerxes. The western staircase was composed only of two single flights of steps, facing each other, and having a narrow landing-place between them. Its ornamentation was similar to that of the eastern, though not so elaborate.

A staircase resembling the one just described, but still somewhat peculiar, was erected by Artaxerxes Ochus, at the western side of the

Palace of Darius, so as to give it a second entrance. The spandrels there have the usual figures of the lion and bull, but the space between is arranged somewhat unusually. It is divided vertically and horizontally into eight square compartments, three on each side and two in the middle. The upper of these two contains only a winged circle, the emblem of Divinity. The lower compartment, twice as large as the upper, had an inscription of Artaxerxes Ochus, religious in tone, but barbarous in language. The other six compartments had each four figures, representing tribute-bearers introduced to the Great King by a court officer.

Western
Staircase
of the
Palace of
Darius.

The other and original staircase to the Palace of Darius was at its northern side, and led up to the great portico, which was its only entrance in ancient times. Two flights of steps, facing each other, led to a paved space of the same extent as the portico and extending in front of it about five feet. On the base of the staircase were sculptures in one line, the lion and the bull being in each spandrel; and between the spandrels were eighteen colossal guardsmen, nine facing each way towards a central inscription, which was repeated in other languages on slabs set between the guardsmen and the bulls. Above the spandrels, on the parapet facing the stairs, was a line of figures representing attendants bringing materials for the banquet into the palace. A similar line embellished the inside wall of the staircase.

Its
Northern
Staircase.

Opposite the staircase just described, and about thirty-two yards distant from it, was another almost similar staircase, leading up to the portico of another edifice, seemingly erected by Artaxerxes Ochus, and occupying the south-western corner of the upper terrace. Here were apparently the usual sculptures, but they are so mutilated as to be scarcely recognized.

Its
South-
western
Staircase.

Finally, there was a peculiar staircase, consisting of a flight of steps cut in the solid rock, leading up from the southern terrace to the central or upper one, at a point intervening between the south-western structure, or the Palace of Artaxerxes Ochus, and the Palace of Xerxes, or central southern building. These steps are singular in facing the terrace to which they lead; and are of rude construction, without a parapet, and entirely without sculpture or other ornamentation. They afford the only means of communication between the central and southern terraces.

Its
Southern
Staircase.

The Persepolitan ruins present the appearance of a number of distinct buildings. The platform or mound contains ten of these structures, five being of vast size, the others insignificant. Four of the five large edifices are located upon the central or upper terrace, the fifth lying east of that terrace, between it and the mountains. The four structures upon the central terrace consist of three buildings composed

Other
Persepoli-
tan
Ruins.

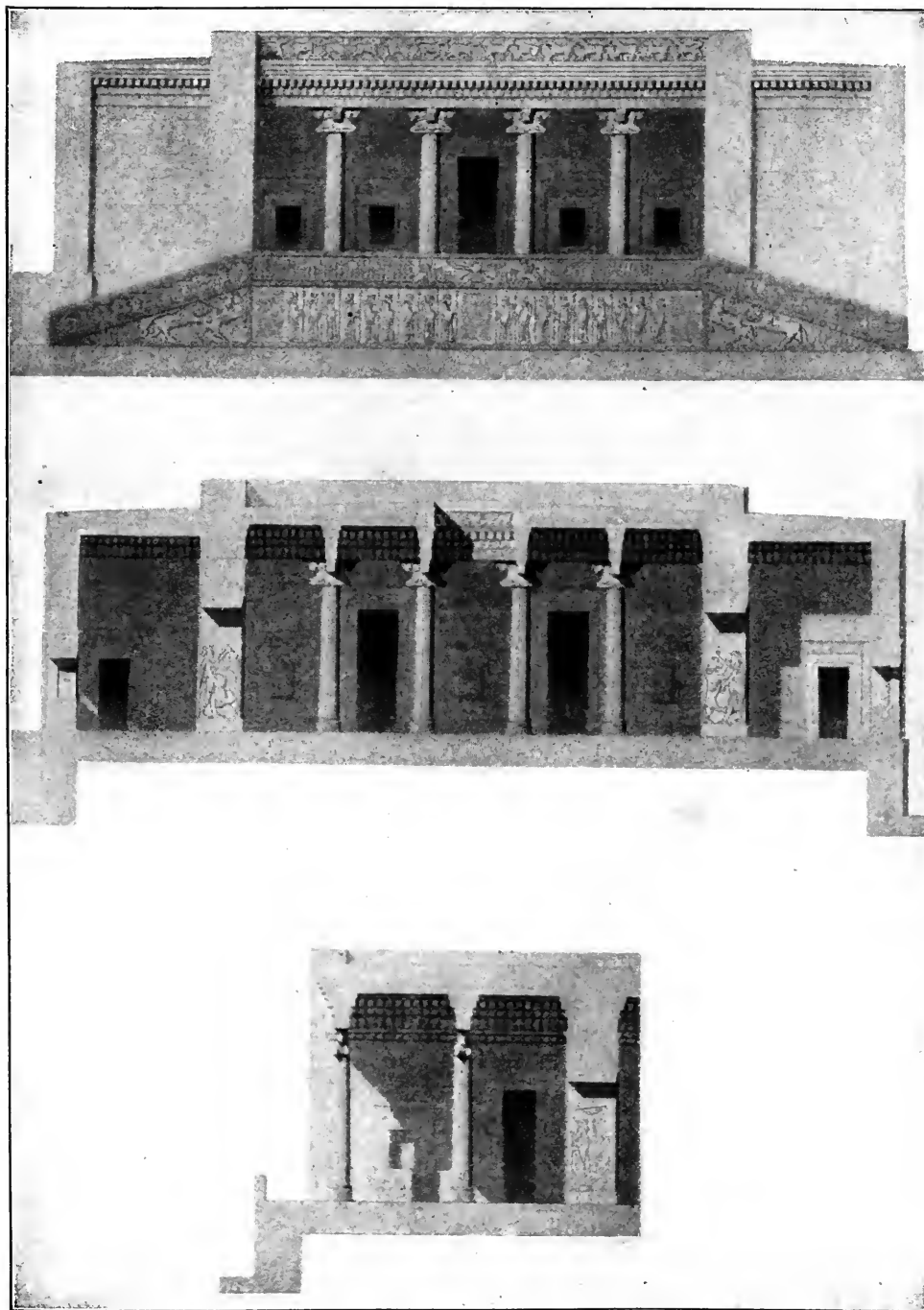
of several sets of chambers, along with one great open pillared hall. The three edifices made up of several sets of chambers are known as *palaces* and are named after their respective founders—Darius Hystaspes, Xerxes and Artaxerxes Ochus. The fourth is called the *Chehl Minar*, or “Great Hall of Audience.” The building situated between the central or upper terrace and the mountains is termed the “Great Eastern Edifice.”

Palace of
Darius.

The “Palace of Darius” is located near the western edge of the central or upper terrace, midway between the Great Hall of Audience and the Palace of Artaxerxes Ochus. It is about one hundred and thirty-five feet long, and almost a hundred feet wide. It occupies the most lofty position of all the structures on the platform, and is elevated from fourteen to fifteen feet above the general level of the central terrace, being four or five feet higher than the “Palace of Xerxes.” Its front was toward the south, where it was approached by the usual kind of double staircase, which conducted to a deep portico of eight pillars placed in two rows of four each. On each side of the portico were guard-rooms, opening into it, twenty-three feet long and thirteen feet wide. The main chamber was behind the portico, and was a square of fifty feet, with a roof resting on sixteen pillars, placed in rows of four, in line with the pillars of the portico. Only the bases of the pillars remain, and it is not known whether the pillars were of wood or stone. The walls of the hall were from four to five feet thick, and were pierced by doors, windows and recesses. The hall was entered from the portico by a door exactly in the center of the front wall, and on each side of the door were two windows, which looked into the portico. The opposite, or back, wall was pierced by two doors, facing the intercolumniations of the side rows of pillars, as the front door faced the intercolumniation of the central rows. A square recess was between the two doors which pierced the back wall, and similar recesses adorned the same wall on each side of the doors. A single doorway originally pierced each of the side walls, and a square recess was between each doorway and the front wall, while two similar recesses were between the two doorways and the back wall. These side doorways and recesses fronted the pillars.

Its
Door-
ways.

The doorways were ornamented with sculpture, those in the back wall displaying on their jamb figures of the king followed by two attendants, one of whom holds a cloth and the other a fly-chaser. These figures all had their faces turned towards the apartment. The front doorway exhibited the monarch followed by his parasol-bearer and the bearer of the fly-chaser, with his back turned to the apartment, seeming to issue forth from it. On the jambs of the doors of the side apartments were representations of the king in combat with a lion



PERSEPOLIS

Elevation and Section of the Entrance to the Palace of Darius

or a monster; the king in all cases facing outwards and appearing to guard the entrances to the side chambers.

Moderate-sized chambers were at the back of the hall and at either side. The largest were in the back of the edifice, where there appears to have been one about forty feet by twenty-three, and another twenty-eight feet by twenty. The doorways here had sculptures representing attendants bearing napkins and perfumes. The five side chambers were much smaller than those back of the great hall, the largest being only thirty-four feet by thirteen.

Its
Cham-
bers.

Artaxerxes Ochus cut a doorway in the outer western wall, and another opposite to it in the western wall of the great hall. He also added a second staircase to the edifice, thus giving the palace access from the west as well as from the south.

Western
Doorways
and
Staircase.

The two grand palaces erected on the same terrace—one by Xerxes and the other by Artaxerxes Ochus—will next be briefly noticed. The “Palace of Xerxes” resembled that of Darius Hystaspes, but was larger, having two rows of six pillars each in the portico; while the great hall behind was a square of eighty feet, with its roof resting on thirty-six pillars. On each side of the hall and on each side of the portico were apartments similar to those already described as abutting on the same parts of the Palace of Darius, but being larger and more numerous. The largest two were thirty-one feet square, and had roofs each resting on four pillars. The Palace of Xerxes had no apartments back of the great hall, as the edifice was so close to the edge of the upper terrace. The ornamentation of this palace much resembled that of Darius, only that instead of the combats between the king and lions or mythological monsters are representations of attendants bringing articles for the king’s table or his toilet, like the figures which adorn the principal staircase of the Palace of Darius. The same kind of figures likewise ornament all the windows in the Palace of Xerxes. Says Rawlinson: “A tone of mere sensual enjoyment is thus given to the later edifice, which is very far from characterizing the earlier; and the decline of morals at the court, which history indicates as rapid about this period, is seen to have stamped itself, as such changes usually do, upon the national architecture.”

Palace of
Xerxes.

The “Palace of Artaxerxes Ochus” is in so ruined a condition that no fair description of it can be given. About twenty yards east of the Palace of Xerxes are the ruins of a small building, consisting of a hall and a portico almost similar to the corresponding portions of the Palace of Darius, but entirely without a vestige of circumjacent chambers or any inscriptions. The building is low and on the level of the northern terrace, and is half buried in the rubbish accumulated at its base. Its fragments display grandeur and massiveness, and its sculp-

Palace of
Arta-
xerxes
Ochus.

tures are in strong and bold relief. The building faces toward the north. It may have been originally surrounded on its eastern, southern and western sides by chambers, like the hall and portico of the Palace of Darius. It is supposed to have been the palace of Cyrus the Great or Cambyses. Artaxerxes Ochus made some additions to the Palace of Darius on its western side, and also added a staircase and a doorway to the Palace of Xerxes. Thus the Persepolitan palaces occupied the southern half of the central or upper terrace, and covered a space five hundred feet long by three hundred and seventy-five feet wide.

Largest
Gateway.

The Persepolitan platform also contains the remains of propylæa, or gateways, and halls of immense size. There seem to have been four propylæa on the platform. The largest was directly opposite the center of the landing-place at the top of the great stairs which led to the platform from the plain. This gateway consisted of an apartment eighty-two feet square, with a roof resting on four magnificent pillars, each sixty feet high. The walls of the apartment were from sixteen to seventeen feet thick. Two grand portals, each twelve feet wide by thirty-six feet high, led into this apartment; one facing the head of the stairs, and the other opposite to it, towards the east. Both portals were flanked with colossal bulls, those toward the staircase representing the real animal, while the pair opposite resemble the famous winged man-headed bulls of the Assyrian palaces. The walls which enclosed this chamber have almost wholly disappeared, the only vestiges of them being on the southern side, where there appears to have been an unornamented doorway. The walls are supposed to have been brick, either sun-dried or kiln-baked.

Three
Smaller
Gate-
ways.

A smaller gateway, but very closely resembling the one just noticed, occupied a position to the east of the Palace of Darius, and a little to the north of the Palace of Xerxes. There only remain the bases of two pillars and the jambs of three doorways. A third gateway of the same description was located in front of the great eastern hall, about seventy yards from its portico. It is so utterly ruined that little can be said about it, but the remains of a colossal bull indicate that it must have been ornamented. The fourth gateway was on the terrace on which was built the Palace of Xerxes, and directly fronting the landing-place at the head of its principal stairs, in the same manner as the propylæa just described, fronted the great stairs leading up from the plain. This gateway was less than one-fourth as large as the great propylæa, and about half as large as the propylæa standing nearest to it. The bases of the pillars only remain in good condition.

Great
Pillared
Halls.

We will now briefly describe the two other great edifices erected on the Persepolitan platform, alluded to as "the most magnificent of the

Persepolitan buildings—the Great Pillared Halls—which constitute the glory of Aryan architecture, and which, even in their ruins, provoke the wonder and admiration of modern Europeans, familiar with all the triumphs of Western art, with Grecian temples, Roman baths and amphitheaters, Moorish palaces, Turkish mosques and Christian cathedrals.” Says Fergusson, concerning the *Chehl Minar*, or “Great Hall of Xerxes”: “We have no cathedral in England that at all comes near it in dimensions; nor indeed in France or Germany is there one that covers so much ground.”

The “Hall of a Hundred Columns” stood midway in the platform between its northern and its southern edges, and near the rocky mountain on which the platform abuts towards the east. This immense edifice was the largest structure on the platform, and consisted of a single magnificent chamber, with a portico, and perhaps also guard-rooms, in front. The portico was one hundred and eighty-three feet long by fifty-two feet deep, and had sixteen pillars, about thirty-five feet high, arranged in two rows of eight pillars each. The great chamber behind the portico was a square of two hundred and twenty-seven feet, and thus had an area of fifty-one thousand five hundred and twenty-four square feet. Over this immense square were one hundred columns, arranged in rows of ten columns each; each column being thirty-five feet high, and standing at a distance of almost twenty feet from any other. Each of the four walls enclosing this vast hall was ten and a half feet thick, and each was pierced at equal intervals by two doorways, the doorways of the one wall being exactly opposite to those of the other, and “each looking down on an avenue of columns.” In the spaces of the wall on each side of the doorways, eastward, westward and southward, were three square-topped, ornamented niches. The front, or northern, wall was pierced by windows, looking upon the portico, excepting towards the corners of the edifice, where there were niches instead. The portico was forty-four feet narrower than the structure which it fronted, and its *antæ* projected from the front wall, about eleven feet from each corner. The portico thus had only eight pillars in each row instead of ten, and space was left on each side for a narrow guard-room opening to the porch, which is indicated by the doorways placed at right angles to the front wall, which are ornamented with figures of soldiers armed with spear and shield. The doors are ornamented with figures of the king, either in the act of destroying symbolical monsters or seated upon his throne under a canopy, with the tiara on his head and the golden scepter in his right hand. On the jambs of the great doors opening to the porch are seen, in the top compartment, the king seated under the canopy, accompanied by five attendants; while below him are his guards, arranged

The Hall
of a
Hundred
Columns

in five rows of ten each, some armed with spears and shields, others with spears, short swords, bows and quivers. Both portals together have figures of two hundred Persian guardsmen, attending on the king's person. The doors at the back of the edifice display sculptures representing the throne elevated on a high platform, with three stages upheld by figures in various costumes, seemingly representing the natives of the different provinces of the Medo-Persian Empire.

Its
Portico.

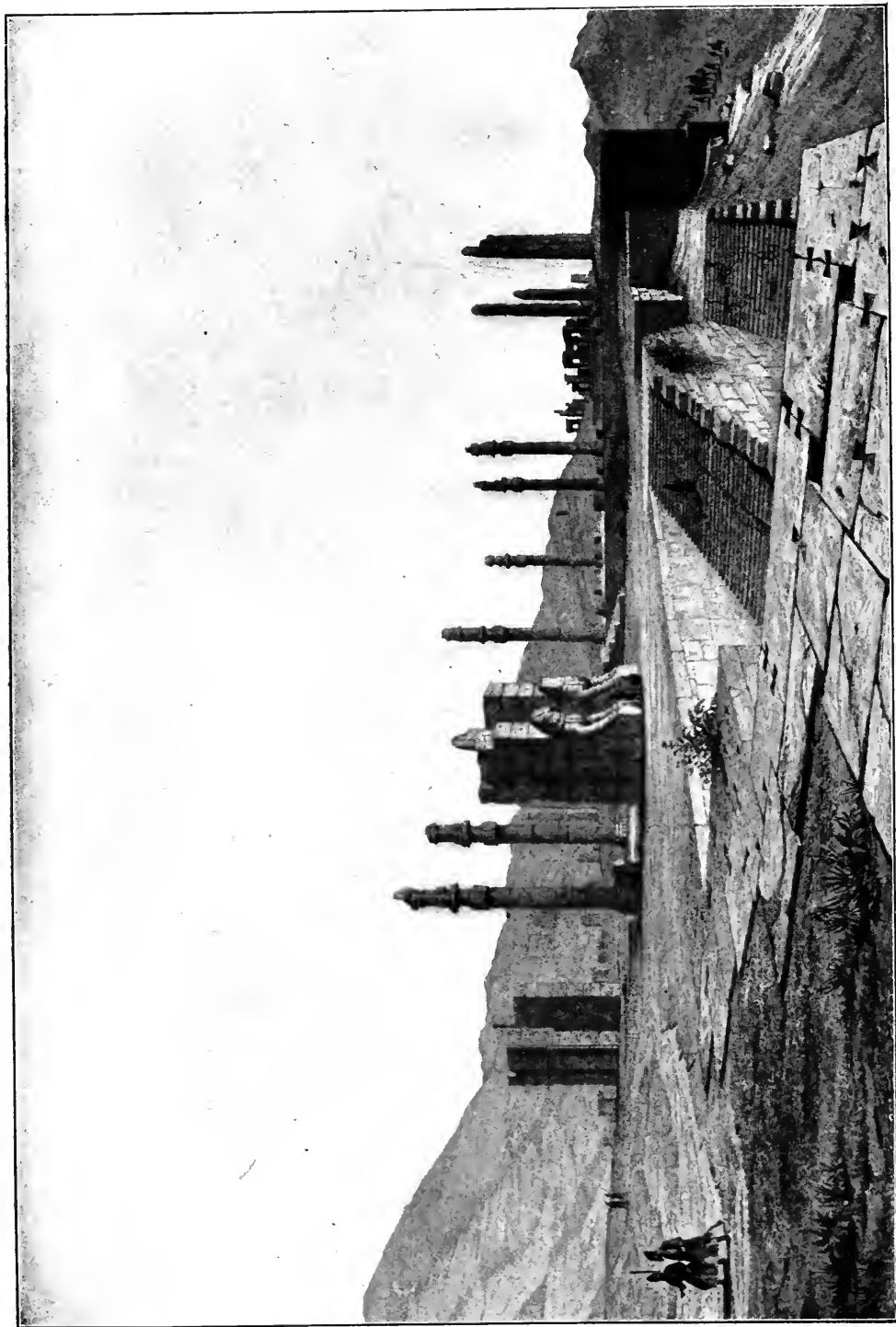
The portico of the Hall of a Hundred Columns was flanked on each side by a colossal bull, which stood at the inner angle of the *antæ*, thus somewhat reducing the width of the entrance. Its columns were fluted, and each had the complex capital seen in the great propylæa and in the Hall of Xerxes. It was built of the same kind of immense blocks as the south-eastern edifice, or Ancient Palace—blocks frequently ten feet square by seven feet thick. It is situated somewhat low, and has no staircase nor any inscription.

The Chehl
Minar.

The most remarkable of all the Persepolitan structures was the famous *Chehl Minar*, whose ruins cover a space of almost three hundred and fifty feet in one direction, and almost two hundred and fifty in another. These ruins consist almost wholly of stone pillars, divided into four groups, the largest of which was a square of thirty-six pillars, arranged in six rows of six pillars each, all equally distant from one another and covering an area of over twenty thousand square feet. On the northern, eastern and western sides of this square were magnificent porches, each having twelve columns, arranged in two rows of six columns each, in line with the pillars of the central cluster. The porches were located seventy feet from the main edifice and seem to be wholly separate from it. They are one hundred and forty-two feet long by thirty feet wide, each thus covering an area of four thousand two hundred and sixty feet. All the pillars in the edifice were each sixty-four feet high. Even in their ruined condition, they tower above all the other ruins of Persepolis, still retaining a height of over sixty feet.

Capitals
of
Pillars.

The pillars had three kinds of capitals, those of the colonnades being comparatively simple and consisting each of one member; those of the eastern colonnade consisting of two half-griffins with their heads looking in opposite directions, and those of the western colonnade being composed of two half-bulls similarly arranged. The capitals of the pillars in the northern colonnade, which faced the great sculptured staircase, and which constituted the real front of the edifice, were exceedingly complex and consisted of three members; the lower representing a lotus-bud accompanied by pendent leaves, the middle representing volutes of the Ionic order placed perpendicularly, and the upper composed of a figure of two half-bulls resembling that forming



RUINS OF PERSEPOLIS

From Drawing by Flandin & Coste



the complete capital of the western group of pillars. The pillars of the great central cluster had capitals similar to those of the northern colonnade.

The bases of the colonnade pillars are remarkably elegant, being bell-shaped and ornamented with a double or triple row of pendent lotus-leaves, some rounded and others pointed. The columns resting on the bases taper gently as they ascend, and consist of several masses of stone carefully joined, and secured at the joints by an iron clamp in the direction of the axis of the column. All the columns are elegantly fluted along their whole length, each pillar having from forty-eight to fifty-two incisions, or flutings. The flutes are arcs of circles smaller than semi-circles, thus resembling those of the Doric order, the cutting of all being very exact and regular.

**Colonnade
Pillars.**

Having described the ruins of Persepolis, we will next notice those at Murgab, the ancient Pasargadæ, and those at Istakr, which were carefully examined by the celebrated French explorers, MM. Coste and Flandin.

**Other
Ruins.**

The ruins of Pasargadæ, considered the most ancient in Persia, include the well-known "Tomb of Cyrus" and two chief edifices. The largest of these edifices had an oblong-square shape, about one hundred and forty-seven feet long by one hundred and sixteen feet wide; and appears to have been surrounded by a high wall, which had huge portals, consisting of large stone blocks, partly hollowed out, to make them movable. The jamb of each portal had the following inscription: "I am Cyrus, the King, the Achæmenian." Inside the walled enclosure was evidently a pillared structure much higher than the surrounding walls, as there is still a plain pillar remaining, which is thirty-six feet long, and three feet four inches thick at the base. On the paved area around are the bases of seven similar pillars, arranged in lines and so located as to indicate an oblong hall, having twelve pillars, in three rows of four pillars each. The intercolumniations measure twenty-seven feet ten inches in one direction, and but twenty-one feet in the other.

**Ruins
of Pasar-
gadæ.**

**Larger
Edifice.**

The smaller edifice, situated near the larger, covers a space of one hundred and twenty-five feet by fifty, and consists of twelve pillar bases, arranged in two rows of six pillars each, the pillars being somewhat thicker than those of the larger edifice and placed somewhat nearer to one another. The base is shaped at the side in the form of a semi-circular bulge, ornamented with a series of nine flutings, carried entirely around the base in parallel horizontal lines. In front of the pillar bases, at the distance of about twenty-three feet from the nearest, is a square column, still upright, which has a strange mythological

**Smaller
Edifice.**

figure sculptured upon it, with the same inscription as that on the larger edifice: "I am Cyrus, the King, the Achæmenian."

**Other
Struc-
tures.**

Two other buildings at Murgab are remarkable for their masonry; one being a square tower with slightly-projected corners, and built of hewn stone blocks laid very regularly and raised to a height of forty-two feet; the other being a massive and elegant platform built wholly of square stone blocks, faced with blocks eight or ten feet long, laid in horizontal courses and rusticated throughout in an ornamental style, resembling that of the substructions of the Temple of Jerusalem, and occasionally occurring in Greece.

**Palace at
Istakr.**

The palace at Istakr is better preserved than either of the two pillared structures at Murgab, though not in a condition sufficient to form an idea of its ground-plan. One pillar remains erect, but the bases of eight others have been discovered perfect, while the walls can be partially traced, and the jambs of several doorways and niches yet remain. These remains show that the Istakr palace resembled the Persepolitan edifices in having fluted pillars with capitals, massive doors and window-jambs, and thick walls; while its plan was entirely different.

**Palace at
Susa.**

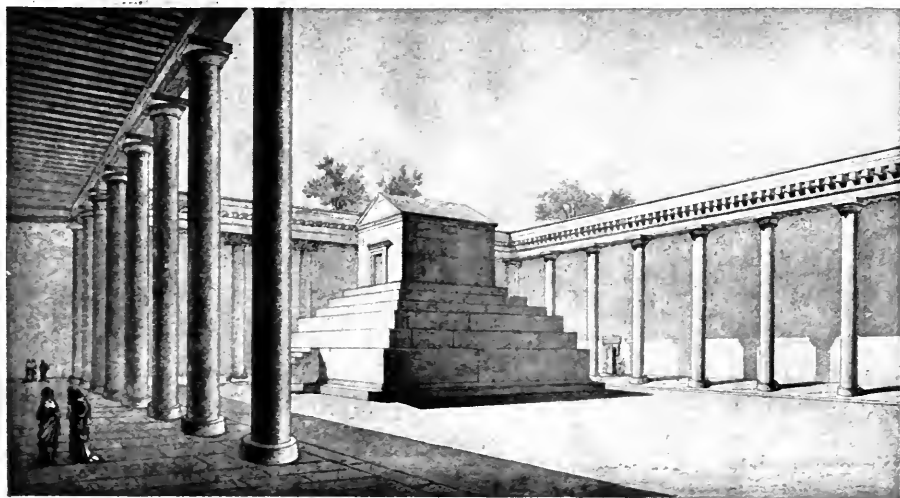
The palace of Susa—exhumed by those diligent and enterprising Englishmen, Mr. Loftus and General Williams—consisted of a great hall, or throne-room, closely resembling the Chehl Minar at Persepolis, and several smaller edifices. It was located at the summit of the great mound or quadrilateral platform composed of burned bricks, and which supported the palace of the old Susian kings from a very remote antiquity. It fronted a little west of north, and commanded a splendid view over the Susianian plains to the mountains of Luristan. Four of its pillar-bases bore similar inscriptions showing that it was originally built by Darius Hystaspes and subsequently repaired by Artaxerxes Longimanus. It bore such an exact resemblance to the Chehl Minar that it need not be described.

**Royal
Tombs.**

The tombs of the Persian kings were remarkable works, which attracted the attention of the ancients and have been very carefully examined in modern times. There are eight of these tombs, but only of two types, so that only two need be described.

**Tomb of
Cyrus
the Great.**

The most ancient and remarkable of the Persian royal tombs is that of Cyrus the Great at Murgab, the ancient Pasargadæ. Its design is unique, and it is entirely different from all the other royal sepulchers. The Greek historian Arrian called it "a house upon a pedestal"—a very appropriate description. The entire structure is built of huge blocks of elegant white marble. The base rises in the form of a pyramid of seven steps differing in height. The small "house" on top of the base is crowned with a stone roof, formed in front and rear into



TOMB OF CYRUS, NEAR PERSEPOLIS

Upper : Restoration

Lower : Present Condition

a pediment like that of a Greek temple. The "house" is without any window, but one of the end walls was pierced by a low and narrow doorway leading into a small chamber or cell, about eleven feet long, seven feet wide, and seven feet high. Here, we are told by Strabo and Arrian, the body of Cyrus the Great was laid in a golden coffin. Inside the chamber is perfectly plain and has no inscription. On the outside there is an elegant cornice below the pediment and a good moulding over the doorway, which also has two recesses, while there is a slight moulding at the base of the "house," and another at the bottom of the second step. Otherwise the entire structure is perfectly plain. It is at present thirty-six feet high from the ground, the top of the roof being somewhat worn away. At the base it measures forty-seven feet by forty-three feet nine inches.

The tomb stands within a rectangular area, marked out by pillars, the bases or broken shafts of these yet remaining. There appear to have been about twenty-four of these pillars, all of them circular and smooth; and each side of the rectangle had six of them, about fourteen feet apart.

**Its
Location.**

The seven other Persian royal sepulchers are rock-tombs, executed in mountain sides, at a considerable height, and placed so as to be easily seen but almost inaccessible to approach. There are four such tombs in the side of the mountain bounding the Pulwar valley on the north-west, and three in the immediate vicinity of the Persepolitan platform, two of these being in the side of the mountain overhanging the platform, and one in the rocks a little farther south. In general shape these excavations apparently resemble a Greek cross. This is divided into three compartments by horizontal lines; the upper compartment containing a curious sculptured representation of the king worshipping Ormazd; the middle compartment, comprising the two side limbs with the space between them, being so carved as to represent a portico; and the lower portion being perfectly plain. In the center of the middle compartment is a sculptured representation of a doorway resembling closely those yet standing on the great platform, being doubly recessed and ornamented with lily-work at the top. The upper part of this doorway is filled with the solid rock, smoothed to a flat surface and crossed by three horizontal bars. The lower part is cut away to the height of four or five feet, so as to give entrance to the tomb itself, which is hollowed out of the rock behind.

**Seven
Rock-cut
Royal
Tombs.**

So far the rock-tombs are similar in almost every respect; but the excavations back of their ornamented fronts exhibit some curious differences. In the simplest case there is seen, on entering, an arched chamber, thirteen feet five inches long by seven feet two inches wide, out of which a deep horizontal recess opens opposite the door, the

**Their
Recesses
and
Cham-
bers.**

recess being about four feet above the ground and arched like the chamber. In the tomb of Darius Hystaspes and some other early royal sepulchers there is no arch, both the internal chamber and the recess being square at the top. Near the front of the recess is another perpendicular excavation, six feet ten inches long, three feet three inches wide, and three feet three inches deep. This second excavation was the receptacle for the body, and was either covered or designed to be covered with a stone slab. In the deeper portion of the recess is place for two similar sarcophagi, but these have not been excavated, and apparently only one body was interred in this tomb. Other sepulchers exhibit similar general features, but contain three, six or nine sarcophagi. In the tomb of Darius Hystaspes the sepulchral chamber has three distinct recesses, each containing three sarcophagi; the tomb thus holding nine bodies. It seems to have been originally cut for a solitary recess, precisely on the plan of the tomb just described, but has been elongated towards the left. Two of the tombs at Nakhsh-i-Rustam exhibit a yet more elaborate ground-plan, in which are curved lines instead of straight ones. The tombs above the Persepolitan platform are more profusely and elegantly ornamented than the others, the lintels and side-posts of the doorways being covered with rosettes, and the entablature above the cornice having a row of lions facing on each side towards the center.

Marble
Tower
at
Nakhsh-i-
Rustam.

There is a peculiar square tower, built of large marble blocks, cut very exactly and joined together without any kind of mortar or cement, just in front of the four royal tombs at Nakhsh-i-Rustam. This curious structure is thirty-six feet high, and each side measures about twenty-four feet. The edifice is ornamented with pilasters at the corners and with six recessed niches, in three rows, one above the other, on three of its four sides. On the fourth face are only two niches, one above the other, and below them is a doorway with a cornice. The surface of the walls between the pilasters is ornamented with rectangular depressions resembling the sunken ends of beams. The doorway looking north towards the tombs is halfway up the side of the building, and leads into a chamber twelve feet square by nearly eighteen feet high, reaching to the top of the building and roofed in with four large stone slabs, which reach entirely across from one side to the other, and are more than twenty-four feet long, six feet wide, and from a foot and a half to three feet thick. These slabs are so cut on the top that the roof inclines very slightly every way, and at their edges they are fashioned between the pilasters into a dentated cornice like that on the tombs. They were clamped together on the outside as carefully as those at Persepolis and Pasargadæ. The edifice appears to have been originally closed by two massive stone doors.

There is a remarkable gateway at Istakr, constructed of vast stone blocks, and situated in the gorge between the town wall and the opposite mountain, and across the road from Pasargadæ to the plain of Merdasht. On each side of this structure were thick walls, one abutting on the mountain and the other perhaps connecting with the town wall, while between them were three huge pillars.

**Gateway
at
Istakr.**

We have now described all the more important architectural works of the ancient Persians, as far as the data at our command have made it possible. Concerning the characteristics of Persian architecture, Professor Rawlinson says:

**Conclu-
sion.**

"First, then, simplicity and regularity of the style are worthy of remark. In the ground-plans of buildings the straight line only is used; all the angles are right angles; all the pillars fall into line; the intervals between pillar and pillar are regular, and generally equal; doorways are commonly placed opposite intercolumniations; where there is but one doorway it is in the middle of the wall which it pierces; where there are two they correspond to one another. Correspondence is the general law. Nor only does door correspond to door, and pillar to pillar, but room to room, window to window, and even niche to niche. Most of the buildings are so contrived that one half is the exact duplicate of the other; and where this is not the case the irregularity is generally either slight or the result of an alteration, made probably for convenience sake. Travelers are impressed with the Grecian character of what they behold, though there is an almost entire absence of Greek forms. The regularity is not confined to single buildings, but extends to the relations of different edifices to one another. The sides of buildings standing on one platform, at whatever distance they may be, are parallel. There is, however, less consideration paid than we should have expected to the exact position, with respect to a main building, in which a subordinate one shall be placed. Propylæa, for instance, are not opposite the center of the edifice to which they conduct, but on one side of the center. And generally, excepting in the parallelism of their sides, buildings seem placed with but slight regard to neighboring ones."

**Rawlin-
son's
State-
ment.**

Having described their architecture, we will now notice the other arts of the ancient Persians. There are but few specimens of their mimetic art remaining, and these consist of reliefs executed on the natural rock or on large slabs of hewn stone used in building, of impressions on coins, and of intaglios cut upon gems. There remain no Persian statues, no modeled figures, no metal castings, no carvings in ivory or wood, no enamelings, no pottery. Modern excavations in Persia have not yielded traces of the furniture, domestic implements, or wall ornamentation of the ancient inhabitants, as have the excavations

**Persian
Sculp-
ture.**

in Mesopotamia concerning the ancient Assyrians and Babylonians. The only small objects discovered are a few cylinders and some spear and arrow-heads.

Sculptured Bulls.

The nearest approach to statuary in Persian ruins are the figures of colossal bulls guarding portals or porticoes, which are only sculptures in high relief, carved in front as well as at the side. There are two such specimens, one representing the real animal, the other a monster in the form of a winged man-headed bull.

Other Sculptures.

The other Persian reliefs may be classed under four heads—1, mythological figures, representing the king in combat with a lion, a bull or a monster; 2, processional scenes, representing guards, courtiers, attendants, or tribute-bearers; 3, representations of the king walking, sitting on his throne, or engaged in worship; 4, representations of lions and bulls, either singly or engaged in combat.

Persepolitan Sculptures.

On the jambs of doorways in three of the Persepolitan edifices are represented a human figure dressed in the Median robe, with the sleeve thrown back from the right arm, in the act of killing a lion, a bull or some grotesque monster; the animal in each instance attacking his assailant with three of his feet, while he stands on the fourth. One monster has the head of griffins already described as represented on the capitals of columns, a feathered head and crest, the wings of a bird, the tail of a scorpion, and legs ending in eagles' claws. The other monster has the head of an eagle, the ears of an ass, feathers on the neck, breast and back, with a lion's body, legs and tail. We have observed similarly grotesque figures in Assyria; but the Persian form was original, not borrowed from the Assyrian.

Persian Gem Engravings.

Persian gem-engravings represent monstrous forms of greater grotesqueness, symbolizing the powers of Darkness or of various kinds of evil. The gems and cylinders represent the king in conflict with a great variety of monsters, some resembling the Persepolitan, while others have strange forms not seen elsewhere, such as winged lions with two tails and with the horns of a ram or an antelope, a half dozen different kinds of sphinxes and griffins, and various other nondescript creatures.

Processional Sculptures.

Persian artists represented three kinds of processional subjects—1, lines of royal guards or officers of the court; 2, royal purveyors arriving at the palace with a train of attendants and with provisions for the king's table; 3, the conquered nations bringing as a present to the Great King the precious products of their respective countries. The second kind represented curious varieties of costume and Persian utensils, also animal forms, such as kids. The third kind represented a remarkable variety of costume and equipment; also many human and animal forms; horses, asses, camels, cattle, sheep, being found inter-

scattered among men and chariots and groups of cypress-trees. Processional scenes of this class are found on the Persepolitan staircase, but the fullest and most elaborate is seen on the grand step in front of the Chehl Minar, or Great Hall of Audience, where there are twenty such groups of figures.

There are three kinds of representations of the king upon the relief—1, those in which he is on foot, attended by the parasol-bearer and the napkin-bearer, or by the latter only; 2, those in the palaces representing the king on a throne supported by many *caryatid* figures; 3, those on tombs representing the king on a platform upheld by the same kind of figures, worshipping before an altar. The supporting figures are numerous in both the second and third representations, and we observe different ethnic types, as that of a negro and those of Scyths or Tartars.

**Royal
Scenes.**

There are few animal scenes represented on the bas-reliefs, and these differ but little in type, the most curious being one several times repeated at Persepolis, where it constitutes the usual ornamentation of the triangular spaces on the façades of stairs, such as the combat between a lion and a bull, or a lion seizing and devouring a bull; the bull in his agony rearing up his fore-parts and turning his head towards his powerful assailant, whose strong limbs and jaws have a firm hold of his powerless and unhappy victim.

**Animal
Scenes.**

Figures of bulls and lions are seen upon the friezes of some of the tombs, and upon the representations of canopies over the royal throne, reproducing well-known Assyrian forms. A figure of a sitting lion appears on some of the façades of staircases, being found in the central compartment of the parapet-wall at the top.

**Figures
of Bulls
and
Lions.**

The Persian gem-engravings are found on various kinds of hard stone, such as carnelian, onyx, rock-crystal, sapphirine, sardonyx, chalcedony, etc.; and are generally executed with wonderful skill and delicacy. The designs which they represent are usually mythological; but scenes of real life frequently appear upon them, such as the hunting-scene in which the king struggles with two lions roused from their lairs, and the gem-engraving representing a combat of two Persians with two Scythians. The Persians are represented as fighting with the bow and the sword; the Scythians, marked by their peaked cap and their loose trowsers, use the bow and the battle-ax. One Scyth receives a death-wound, while the other seems about to discharge an arrow, but also on the point of flight.

**Gem
Engrav-
ing
Scenes.**

Gem-engravings likewise embrace graceful and elegant vegetable forms, such as delineations of palm-trees, with their feathery leaves, their dependent fruit, and the rough bark of their stems. The lion-hunt represented on the signet-cylinder of Darius Hystaspes occurs in

**Vegetable
Forms.**

a palm-grove. One gem contains a portrait supposed to represent a satrap of Salamis, in Cyprus, and is very neatly executed.

**Persian
Coins.**

There are three principal types of Persian coins. The earliest have on one side the figure of a king crowned with a diadem and armed with a bow and javelin, while there is an irregular indentation on the other side. The later coins have other designs, such as horsemen, the fore part of a ship, or the king drawing an arrow from his quiver. Another style shows on one side the king in combat with a lion; while the other side exhibits a galley, or a towered and battlemented city, with two lions standing below it, back to back. The third style has on one side the king in his chariot, with his charioteer in front of him, and usually an attendant carrying a fly-chaser behind; while the other side has a trireme or a battlemented city.

**Royal
House-
hold
Scenes.**

The king's throne and footstool are the only articles of furniture represented in the Persian sculptures. There are likewise few utensils represented, the most elaborate being the censer already mentioned, and with which is usually seen a kind of pail or basket, shaped like a lady's reticule, in which the aromatic gums for burning were perhaps kept. A covered dish and goblet, with an inverted saucer over it, are likewise often seen in the hands of the royal attendants; while the tribute-bearers frequently carry, with other offerings, bowls or basins.

**Personal
Orna-
ments.**

The Persians had a peculiarly simple taste in regard to personal ornaments. Ear-rings were generally plain rings of gold. Bracelets were golden bands. Collars were golden circlets twisted in a very inartificial manner. Sword hilts or sheaths were not artistic, but spear-shafts were sometimes adorned with the figure of an apple or a pomegranate. Dresses were not often patterned, but depended on make and color for their effect. Thus extreme simplicity characterized the Aryan races, while the Semitic nations affected the most elaborate ornamentation.

**Rawlin-
son's
State-
ment.**

Professor Rawlinson says: "Persia was not celebrated in antiquity for the production of any special fabrics. The arts of weaving and dyeing were undoubtedly practiced in the dominant country, as well as in most of the subject provinces, and the Persian dyes seem even to have had a certain reputation; but none of the productions of their looms acquired a name among foreign nations. Their skill, indeed, in the mechanical arts generally was, it is probable, not more than moderate. It was their boast that they were soldiers, and had won a position by their good swords which gave them the command of all that was most exquisite and admirable, whether in the natural world or among the products of human industry. So long as the carpets of Babylon and Sardis, the shawls of Kashmir and India, the fine linen of Borsippa and Egypt, the ornamental metal-work of Greece, the

coverlets of Damascus, the muslins of Babylonia, the multiform manufactures of the Phœnician towns, poured continually into Persia proper in the way of tribute, gifts, or merchandise, it was needless for the native population to engage largely in industrial enterprise."

The same authority also says: "To science the ancient Persians contributed absolutely nothing. The genius of the nation was averse to that patient study and those laborious investigations from which alone scientific progress ensues. Too light and frivolous, too vivacious, too sensuous for such pursuits, they left them to the patient Babylonians, and the thoughtful, many-sided Greeks. The schools of Orchoë, Borsippa and Miletus flourished under their sway, but without provoking their emulation, possibly without so much as attracting their attention. From the first to the last, from the dawn to the final close of their power, they abstained wholly from scientific studies. It would seem that they thought it enough to place before the world, as signs of their intellectual vigor, the fabric of their Empire and the buildings of Susa and Persepolis."

His
Conclu-
sion.

SECTION VI.—ZOROASTRIANISM AND MAGISM.

THE great Iranic religion—the faith of the Bactrians, and of the Medes and Persians for many centuries—was founded by the ancient Bactrian sage and prophet, Zoroaster, or Zarathustra; and its sacred book was the Zend-Avesta. Zoroaster claimed divine inspiration and professed to have occasional revelations from the Supreme Being, delivering them to his people in a mythical form and securing their acceptance as divine by the Bactrian people, after which his religion gradually spread among the other Iranic nations. It was the religion of the Persians until driven out by the intolerance of Mohammedanism in the seventh century after Christ. It now exists in Guzerat and Bombay in Hindoostan, as the creed of the Parsees, descendants of Persians who sought refuge there after the Mohammedan conquest of Persia. The Median and Persian kings, as servants of Ormazd, worshipped the fire and the sun—symbols of the god; and resisted the impure griffin—the creature of Ahriman. The Zend-Avesta teaches that every created being has its Fereuer, or Fravashis, its ideal essence, first created by the thought of Ormazd. Ormazd himself has this Fravashis, and the angelic essences are objects of adoration everywhere to the disciples of Zoroaster.

Zoroaster
and the
Zend-
Avesta.

Zoroaster
Men-
tioned by
Plato,
Diodorus,
Pliny,
Plutarch
and
Herod-
otus.

Plato mentioned Zoroaster about four centuries before Christ. In speaking of the education of a Persian prince, Plato says that "one teacher instructs him in the magic of Zoroaster, the son (or priest)

of Ormazd (or Oromazes), in which is comprehended all the worship of the gods." Zoroaster is also spoken of by Diodorus, Plutarch, the elder Pliny, and many writers of the first centuries after Christ. The worship of the Magi, the Median and Persian priesthood, is described by Herodotus before Plato. Herodotus gives full accounts of the ritual, the priests, the sacrifices, the purifications, and the mode of burial employed by the Magi in his day, about four and a half centuries before Christ; and his account closely corresponds with the practices of the Parsees, or fire-worshippers, yet remaining in a few places in Persia and India. He says: "The Persians have no altars, no temples nor images; they worship on the tops of the mountains. They adore the heavens, and sacrifice to the sun, moon, earth, fire, water and winds." "They do not erect altars, nor use libations, fillets or cakes. One of the Magi sings an ode concerning the origin of the gods, over the sacrifice, which is laid on a bed of tender grass." "They pay great reverence to all rivers, and must do nothing to defile them; in burying they never put the body in the ground till it has been torn by some bird or dog; they cover the body with wax, and then put it in the ground." "The Magi think they do a meritorious act when they kill ants, snakes, reptiles."

Plutarch's
Account.

Plutarch gives the following account of Zoroaster and his precepts: "Some believe that there are two Gods—as it were, two rival workmen; the one whereof they make to be the maker of good things, and the other bad. And some call the better of these God, and the other Dæmon; as doth Zoroastres, the Magee, whom they report to be five thousand years elder than the Trojan times. This Zoroastres therefore called the one of these Oromazes, and the other Arimanius; and affirmed, moreover, that the one of them did, of anything sensible, the most resemble light, and the other darkness and ignorance; but that Mithras was in the middle betwixt them. For which cause, the Persians called Mithras the mediator. And they tell us that he first taught mankind to make vows and offerings of thanksgiving to the one, and to offer averting and feral sacrifice to the other. For they beat a certain plant called homomy in a mortar, and call upon Pluto and the dark; and then mix it with the blood of a sacrificed wolf, and convey it to a certain place where the sun never shines, and there cast it away. For of plants they believe, that some pertain to the good God, and others again to the evil Dæmon; and likewise they think that such animals as dogs, fowls, and urchins belong to the good; but water animals to the bad, for which reason they account him happy that kills most of them. These men, moreover, tell us a great many romantic things about these gods, whereof these are some: They say that Oromazes, springing from purest light, and Arimanius, on the other hand, from

pitchy darkness, these two are therefore at war with one another. And that Oromazes made six gods, whereof the first was the author of benevolence, the second of truth, the third of justice, and the rest, one of wisdom, one of wealth, and a third of that pleasure which accrues from good actions; and that Arimanius likewise made the like number of contrary operations to confront them. After this, Oromazes, having first trebled his own magnitude, mounted up aloft, so far above the sun as the sun itself above the earth, and so bespangled the heavens with stars. But one star (called Sirius or the Dog) he set as a kind of sentinel or scout before all the rest. And after he had made four-and-twenty gods more, he placed them all in an egg-shell. But those that were made by Arimanius (being themselves also of the like number) breaking a hole in this beauteous and glazed egg-shell, bad things came by this means to be intermixed with good. But the fatal time is now approaching, in which Arimanius, who by means of this brings plagues and famines upon the earth, must of necessity be himself utterly extinguished and destroyed; at which time, the earth, being made plain and level, there will be one life, and one society of mankind, made all happy, and one speech. But Theopompus saith, that, according to the opinion of the Magees, each of these gods subdues, and is subdued by turns, for the space of three thousand years apiece, and that for three thousand years more they quarrel and fight and destroy each other's works; but that at last Pluto shall fail, and mankind shall be happy, and neither need food, nor yield a shadow. And that the god who projects these things doth, for some time, take his repose and rest; but yet this time is not so much to him although it seems so to man, whose sleep is but short. Such, then, is the mythology of the Magees."

This description of the ancient Median and Persian religion, by Plutarch, corresponds with the religion of the modern Parsees, as it was developed out of the primitive doctrine taught by Zoroaster.

The
Parsees.

A little over a century ago an enterprising, energetic and enthusiastic young Frenchman, Anquetil du Perron—who had learned the Zend language, in which the Zend-Avesta was written, from the Parsees at Surat, in India—brought one hundred and eighty manuscripts of that sacred book to Europe and published them in French in 1771, thus giving us a new and clear idea of the religious system and faith of the ancient Medes and Persians. For the last half century eminent Orientalists—the Frenchman Burnouf, and the Germans Westergaard, Brockhaus, Spiegel, Haug, Windischmann, Hübschmann—have analyzed the Zend-Avesta, and have found that its different parts belong to different dates. The Gâthâs, or rhythmical hymns, are found to be very ancient.

Modern
Investi-
gators.

**Their
Divergent
Views.**

Modern Orientalists and antiquarians differ widely as to the age of the books of the Zend-Avesta, and as to the period at which Zoroaster lived. Plato spoke of "the magic (or religious doctrines) of Zoroaster the Ormazdian." Plato spoke of his religion as Magism, or the Median system, in Western Iran; while the Zend-Avesta originated in Bactria, or Eastern Iran, at least no later than the sixth or seventh century before Christ. When the Zend-Avesta was written Bactria was an independent kingdom, and Zoroaster is represented as teaching under King Vistasp. Bunsen says that "the date of Zoroaster, as fixed by Aristotle, cannot be said to be very irrational. He and Eudoxus, according to Pliny, place him six thousand years before the death of Plato; Hermippus, five thousand years before the Trojan war," which would be about B. C. 6300, or B. C. 6350. Bunsen, however, further says: "At the present stage of the inquiry the question whether this date is set too high cannot be answered either in the negative or affirmative." Spiegel regards Zoroaster as a neighbor and contemporary of Abraham, and thus living about B. C. 2000. Döllinger believes that he may have flourished "somewhat later than Moses, perhaps about B. C. 1300"; but says that "it is impossible to fix precisely" when he did live. Rawlinson alludes only to the fact that Berosus placed him anterior to B. C. 2234. Haug believes the Gâthâs, the oldest songs of the Zend-Avesta, to have been composed as early as the time of Moses. Duncker and Rapp think Zoroaster lived about B. C. 1200 or 1300; and their view agrees with the period assigned to him by Xanthus of Sardis, a Greek writer of the sixth century before Christ, and by Cephalion in the second century after Christ.

**Uncertainty as
to Zoroaster's
History.**

The place where Zoroaster lived, and the events of his life, are not known with certainty. Most writers think that he lived in Bactria. Haug holds that the language of the Zend-Avesta is Bactrian. A highly fabulous and mythical life of Zoroaster, translated by Anquetil du Perron, called the Zartusht-Namah, represents him as going to Iran in his thirtieth year, passing twenty years in the desert, performing miracles during ten years, and teaching philosophical lessons in Babylon, Pythagoras being one of his pupils; but this account is proven to be false. Says Professor Max Müller: "The language of the Avesta is so much more primitive than the inscriptions of Darius, that many centuries must have passed between the two periods represented by these two strata of language." The Behistun Inscriptions of Darius are in the Achæmenian dialect, a later linguistic development of the Zend.

**Views of
Modern
Orientalists.**

**Zoroaster's
Beneficent
Religion.**

Though nothing is known of the events of his life, Zoroaster, by his essentially moral religion, influenced various Aryan races over wide regions for many centuries. His religion was in the interest of moral-

ity, human freedom, and the progress of mankind. Zoroaster based his law on the eternal distinction between right and wrong. His law was therefore the law of justice, according to which the supreme good consists in truth, duty and right. Zoroaster taught providence, aimed at holiness, and emphasized creation. He maintained that salvation was only wrought out by an eternal battle between good and evil.

The whole religion of the Zend-Avesta revolves around the person of Zoroaster, or Zarathustra. In the Gâthâs of the Yaçna, the oldest of the second books, he is designated "the pure Zarathustra, good in thought, speech and work." Zarathustra only is said to know the precepts of Ahura-Mazda (Ormazd), and that he shall be made skillful in speech. In one of the Gâthâs he asserts his wish to bring knowledge to the pure, in the power of Ormazd, to give them happiness, as Spiegel translates it. Haug translates the same passage thus: "I will swear hostility to the liars, but be a strong help to the truthful." He prays for truth, declaring himself the most faithful servant in the world of Ormazd the Wise One, and for this reason implores for a knowledge of what is most desirable to do. Says Zoroaster, according to Spiegel: "When it came to me through your prayer, I thought that the spreading abroad of your law through men was something difficult."

The
Gathas of
the
Yaçna.

Zoroaster was oppressed with the sight of evil. Spiritual evil—the evil having its origin in a depraved heart and a will turned from goodness—tormented him most. His meditations convinced him that all the woe of the world had its origin in sin, and that the root of sin was in the demonic world. He maintained that the principles of good struggle with the principles of evil, rulers of darkness, spirits of wickedness in the supernatural world. Firmly believing that a great conflict was perpetually in progress between the powers of Light and Darkness, he urged all good men to take part in the war, and battle for Ahura-Mazda (Ormazd), the good God, against Angra-Mainyus (Ahriman), the dark and evil tempter.

Conflict
between
Good
and Evil.

Great natural misfortunes intensified Zoroaster's conviction. In his time some geological convulsion changed the climate of Northern Asia, and suddenly caused bitter cold where there had previously been a tropical heat. Both Spiegel and Haug have in recent years translated the first Fargard of the Vendidad, which commences by describing a good country, Aryana-Vaêjo, which Ahura-Mazda had created as a region of delight. Thereupon the "evil being, Angra-Mainyus, full of death, created a mighty serpent, and winter, the work of the Daêvas. Ten months of winter are there, two months of summer." It is next stated in the original document: "Seven months of summer are (were) there; five months of winter were there. The latter are cold as to

Battle
between
Ahura-
Mazda
and
Angra-
Mainyus.

water, cold as to earth, cold as to trees. There is the heart of winter; there all around falls deep snow. There is the worst of evils." Spiegel and Haug both consider this passage an interpolation, but it doubtless referred to a great climatic change, by which the primeval home of the Aryans, Aryana-Vaêjo, became suddenly very much colder than it had hitherto been. Such a change may have induced the migration of the Aryans from Aryana-Vaêjo (Old Iran) to Media and Persia (New Iran). Bunsen and Haug believed such a history of migration to be related in the first Fargard (chapter) of the Vendidad. This would carry us back to the oldest part of the Veda, and show the movement of the Aryan stream southward from its primitive home in Central Asia, until it divided into two branches, one spreading over Media and Persia, and the other over India. The first verse of this old document represents Ormazd as declaring that he had created new regions, desirable as homes; thus preventing Aryana-Vaêjo becoming over-populated. Thus the very first verse of the Vendidad contains the pleasant remembrance of the migratory races from their Central Asian fatherland, and the Zoroastrian faith in a creative and protective Providence. The terrible convulsion which changed their summer climate into the present Siberian winter of ten months was a portion of the divine arrangement. The previous attractiveness of Old Iran would have overcrowded that Eden with the whole human race. Thus the evil Ahri-man was allowed to enter it, as "a new serpent of destruction," changing its seven months of summer and five of winter into ten of winter and two of summer. Says the first Fargard of the Vendidad: "Therefore Angra-Mainyus, the death-dealing, created a mighty serpent and snow." The serpent entering the Iranic Eden is one of the curious coincidences of the Iranic and Hebrew traditions. Bunsen and Haug believe Aryana-Vaêjo, or Old Iran—the original seat of the great Aryan, or Indo-European race—to have been located on the elevated plains north-east of Samarcand, between the thirty-seventh and fortieth parallels of north latitude, and between the eighty-sixth and ninetieth meridians of east longitude. This region has precisely the climate described—ten months of winter and two of summer. The same is the case with Western Thibet and the greater portion of Central Siberia. Malte-Brun says: "The winter is nine or ten months long through almost the whole of Siberia." The only months free from snow are June and July.

Sir
Charles
Lyell's
View.

Sir Charles Lyell says that "great oscillations of climate have occurred in times immediately antecedent to the peopling of the earth by man." During the present century frozen elephants, or mammoths, have been found in Siberia, in vast numbers and in a perfect condition. For this reason Lyell considers it "reasonable to believe that a large

region in Central Asia, including perhaps the southern half of Siberia, enjoyed at no very remote period in the earth's history a temperate climate, sufficiently mild to afford food for numerous herds of elephants and rhinoceroses."

In the midst of these awful convulsions of nature—these antagonistic forces of external good and evil—Zoroaster evolved his belief in the dualism of all things. He believed that the Supreme Being had set all things in opposition to each other, two and two. He did not believe that, "whatever is, is right." Some things appeared woefully wrong. The world was a scene of war and turmoil, not one of peace and quiet. Life was battle to the good man, not sleep. He believed that the good God watching over all was constantly opposed by a powerful evil spirit, with whom we are to battle constantly and to whom we are never to yield. In the remote future he perceived the triumph of good; but that triumph could only be attained by fighting the good fight now, not, however, with carnal weapons. The whole duty of man was to have "pure thoughts" entering into "true words" and ending in "right actions."

**Zoroaster's
Belief in
Dualism.**

The Zend-Avesta is a liturgy—a collection of hymns, prayers, invocations and thanksgivings. It contains prayers to numerous deities, the supreme one of whom is Ormazd, the others being only his servants.

**Contents
of the
Zend-
Avesta.**

Says Zarathustra: "I worship and adore the Creator of all things, Ahura-Mazda (Ormazd), full of light! I worship the Amēsha-Spentas (Amshaspands, the seven arch-angels, or protecting spirits)! I worship the body of the primal Bull, the soul of the Bull! I invoke thee, O Fire, thou son of Ormazd, most rapid of the Immortals! I invoke Mithra, the lofty, the immortal, the pure, the sun, the ruler, the quick Horse, the eye of Ormazd! I invoke the holy Sraosha, gifted with holiness, and Raçnu (spirit of justice), and Arstat (spirit of truth)! I invoke the Fravashi of good men, the Fravashi of Ormazd, the Fravashi of my own soul! I praise the good men and women of the whole world of purity! I praise the Haōma, health-bringing, golden, with moist stalks! I praise Sraosha, whom four horses carry, spotless, bright-shining, swifter than the storms, who, without sleeping, protects the world in darkness!"

**Zoroaster's In-
vocation.**

The Zend-Avesta, as a holy book, was to be read in private by the laity, or to be recited in public by the priests. This sacred book of the ancient Medes and Persians consists of the Vendidad, of which twenty-two Fargards, or chapters, have been preserved; the Vispered, in twenty-seven; the Yaçna, in seventy; and the Khordah-Avesta, or Little-Avesta, containing the Yashts, the Patets, and other prayers for the use of the laity. Spiegel regards the Gâthâs of the Yaçna as the

**Books
of the
Zend-
Avesta.**

oldest of these, the Vendidad next, and lastly the first part of the Yaçna and the Khordah-Avesta.

The
Bunde-
hesch.

The Bundehesch is a book later than those just mentioned, but, in its contents, it goes back to primitive times. Windischmann, who, in 1863, made a new translation of this book, says: "In regard to the Bundehesch, I am confident that closer study of this remarkable book, and a more exact comparison of it with the original texts, will change the unfavorable opinion hitherto held concerning it into one of great confidence. I am justified in believing that its author has given us mainly only the ancient doctrine, taken by him from original texts, most of which are now lost. The more thoroughly it is examined the more trustworthy it will be found to be."

The
Parsee
Religion.

Only the germs of the Parsee system are found in the elder books of the Zend-Avesta. It has been doubted if the doctrine of Zerâna-Akerana, or the Monad behind the Duad, is to be found in the Zend-Avesta, though important texts in the Vendidad seem to imply a Supreme and Infinite Being, who created both Ormazd and Ahriman. The following is an outline of the Parsee system, as derived from the Bundehesch and the later Parsee writings:

The
Monad
behind
the Duad.

In the beginning the Eternal or Absolute Being (Zerâna-Akerana) produced two other great divine beings. The first of these, called Ahura-Mazda, or Ormazd, remained true to him and was the King of Light. The other, called Angra-Mainyus, or Ahriman, was the King of Darkness. Ormazd being in a world of light and Ahriman in a world of darkness, the two became antagonists. The Infinite Being (Zerâna-Akerana) thereupon resolved to create the visible by Ormazd, for the purpose of exterminating the evil which Ahriman had caused; fixing its duration at twelve thousand years, which he divided into four periods of three thousand years each. Ormazd was to rule alone during the first period. Ahriman was to begin his operations during the second period, still, however, occupying a subordinate position. Both were to rule together during the third period. Ahriman was to have the ascendancy during the fourth period.

Fravashi.

Ormazd produced the Fereuers, or Fravashi, thus beginning the creation. Everything, either already created or to be created, has its Fravashi, containing the reason and basis of its existence. Ormazd himself has his Fravashi relating to Zerâna-Akerana, the Infinite. A spiritual, invisible world therefore existed before this visible world of matter.

Creation
of
Heaven
and
Earth.

In the creation of the material world, which was simply an incorporation of the spiritual world of Fravashis, Ormazd first made the firm vault of heaven and the earth on which that vault rests. On the earth he created the lofty mountain Albordj, the modern Elburz, which



PARSEES OF INDIA

From a Photograph



soared upward through all the spheres of the heaven, till it reached the primal light, and Ormazd established his abode on this summit. From this summit the bridge Chinevat extends to the vault of heaven and to Gorodman, which is the opening in the vault above Albordj. Gorodman is the abode of Fravashis and of the blessed, and the bridge leading to it is directly above the abyss Duzahk, the awful gulf beneath the earth, the dwelling-place of Ahriman.

Bridge
Chinevat
and
Mount
Albordj.

Ormazd, knowing that his battle with Ahriman would commence after his first period, armed himself, and for his aid created the shining heavenly host—the sun, the moon and the stars—the mighty beings of light which were entirely subservient to him. He first created “the heroic runner, who never dies, the sun,” and made him king and ruler of the material world. From Albordj he starts on his course in the morning, circling the earth in the highest spheres of the heaven, and returns at evening. Ormazd next created the moon, which “has its own light,” which, leaving Albordj, circles the earth in a lower sphere and returns. He then created the five planets then known; also the entire host of fixed stars, in the lowest circle of the heavens. The space between the earth and the firm vault of the heavens is consequently divided into three spheres—that of the sun, that of the moon, and that of the stars.

Ahura-
Mazda's
Creation
of the
Sun,
Moon and
Stars.

The host of stars were common soldiers in the war with Ahriman, and were divided into four troops, each having its appointed leader. Twelve companies were arranged in the twelve signs of the Zodiac. These were all grouped into four great divisions, in the east, west, north and south; the planet Tistrya (Jupiter) presiding over the eastern division and named “Prince of the Stars,” Sitavisa (Saturn) watching over the western division, Vanant (Mercury) over the southern, and Hapto-iringa (Mars) over the northern. The great star Mesch, or Meschgah (Venus), is in the middle of the firmament, and leads the heavenly host of stars in the struggle against Ahriman.

Stars,
Planets
and
Zodiac.

The dog Sirius (Sura) is also a watchman of the heavens, but is fixed to one place, at the bridge Chinevat, standing guard over the abyss out of which Ahriman comes.

Sirius, or
Sura.

After these preparations in the heavens had been finished by Ormazd, the first of the four periods of three thousand years each reached its end, and Ahriman saw from his gloomy abode what Ormazd had done. To antagonize Ormazd, Ahriman created a world of Darkness, a terrible host, as numerous and powerful as the beings of Light. Ormazd, knowing all the misery and woe that Ahriman would produce, yet knowing that he himself would triumph in the struggle, offered Ahriman peace; but Ahriman chose war. But, blinded by the majesty of Ormazd, and terror-stricken at the sight of the pure Fravashis of

Angra-
Mainyus
Creates
Darkness,
but is
Over-
come.

holy men, Ahriman was conquered by the strong word of Ormazd, and fell back into the abyss of Darkness, lying fettered there during the three thousand years of the second period.

Ahura-
Mazda
Completes His
World
of Light.

Ormazd now finished his creation upon the earth. Sapandomad was guardian spirit of the earth. The earth, as Hethra, was mother of the living. Khordad was chief of the seasons, years, months and days, as well as protector of the water, which flowed from the fountain Andurisur, from Albordj. The planet Tistrya was appointed to raise the water in vapor, gather it in clouds, and let it fall in rain, with the aid of the planet Sitavisa. These "cloud-compellers" were regarded with the highest reverence. Amerdad was the god of vegetation, but the great Mithra was the lord of fructification and reproduction in the entire organic world, his duty being to lead the Fravashis to the bodies which they were to occupy.

Guardian
Spirits.

Everything earthly in Ormazd's world of Light had its protecting divinity, or guardian spirit. These spirits were divided into series and groups, and had their captains and their associated assistants. The seven Amshaspands (in Zend, Amēsha-Spentas) were the principal ones of these series, of whom Ormazd was the first. The other six were Bahman, King of Heaven; Ardibehescht, King of Fire; Schariver, King of the Metals; Sapandomad, Queen of the Earth; Amerdad, King of the Vegetables; and Khordad, King of Water.

Animal
Creation.

Thus ended the second period of three thousand years; during which Ormazd had likewise produced the great primitive Bull, which, being the representative of the animal world, contained the seeds of all living creatures.

Evil
Beings
and
Spirits.

While Ormazd was thus finishing his creation of Light, Ahriman, in his gloomy abyss, was ending his antagonistic creation of Darkness—making a corresponding evil being for every good being that Ormazd created. These spirits of Darkness stood in their ranks and orders, with their seven presiding evil spirits, or Daêvas, corresponding to the seven Amshaspands of the world of Light.

The Great
War
between
Ahura-
Mazda
and
Angra-
Mainyus.

The vast preparations for the great war between Ormazd and Ahriman being finished, and the end of the second period of three thousand years now approaching, Ahriman was urged by one of his Daêvas to commence the struggle. Having counted his host, and found nothing therein to oppose to the Fravashis of good men, he fell back dejected. When the second period ended, Ahriman sprang aloft fearlessly, knowing that his time had arrived. He was followed by his host, but he only reached the heavens, his troops remaining behind. Seized with a shudder, he sprang from heaven upon the earth in the form of a serpent, penetrating to the earth's center, and entering into everything which he found upon the earth. Passing into the primal Bull, and

even into fire, the visible symbol of Ormazd, he defiled it with smoke and vapor. He then assailed the heavens; and a portion of the stars were already in his power, and enveloped in smoke and mist, when he was attacked by Ormazd, aided by the Fravashis of holy men. After ninety days and ninety nights he was thoroughly defeated, and driven back with his troops into the abyss of Duzahk.

**The
Latter's
Defeat.**

He did not, however, stay there. He made a way for himself and his companions through the middle of the earth, and is now living on the earth with Ormazd, in accordance with the decree of the Infinite.

**Present
Abode.**

He had produced terrible destruction in the world; but the more evil he attempted to do, the more he unknowingly fulfilled the counsels of the Infinite, and hastened the development of good. He thus entered the Bull, the original animal, and so injured him that he died. But then Kaiomarts, the first man, came out of his right shoulder, and from his left shoulder proceeded Goshurun, the soul of the Bull, who now became the guardian spirit of the animal creation. The entire realm of clean animals and plants came from the Bull's body. Overwhelmed with rage and fury, Ahriman now created the unclean animals—for every clean beast an unclean one. Ormazd having created the dog, Ahriman produced the wolf. Ormazd having made all useful animals, Ahriman made all noxious ones; and likewise of plants.

**Opposing
Animal
Creations.**

Having nothing to oppose to Kaiomarts, the original man, Ahriman resolved to kill him. Kaiomarts was both man and woman, and after his death a tree grew from his body, bearing ten pair of men and women, Meschia and Meschiane being the first. They were at first pure and innocent and made for heaven, worshipping Ormazd as their creator; but Ahriman tempting them, they drank milk from a goat, thus injuring themselves; and by eating the fruit which Ahriman brought them, they lost a hundred parts of their happiness, only one part remaining. The woman was the first that sacrificed to the Daêvas. After fifty years they had two children, Siamak and Veschak. They died at the age of one hundred years. They remain in hell until their resurrection, in punishment for their sins.

**Kaiom-
arts and
the First
Men and
Women.**

**Their
Fall.**

Thus the human race became mortal by the sin of its first parents. Man stands between the worlds of Light and Darkness, left to his own free will. Being a creature of Ormazd he is able to and should honor him, and aid him in the war with Ahriman; but Ahriman and his Daêvas surround him night and day, trying to mislead so that they must be able to increase the power of Darkness. He was only able to resist these temptations, to which his first parents yielded, because Ormazd had taken pity on him and given him a revelation of his will in the law of Zoroaster. If he obeys these precepts he is beyond harm from the Daêvas, being directly protected by Ormazd. The essence

**Man's
Mortality
and
Tempta-
tion.**

of the law is the command: "Think purely, speak purely, act purely." From Ormazd comes all that is pure; from Ahriman all that is impure. Bodily purity is no less worthy than moral purity. This is the reason for the many minute precepts regarding bodily cleanliness. The entire liturgic worship hinges vastly on this point.

Fate of
the Souls
of the
Good
and the
Bad.

The Fravashis of men originally created by Ormazd are preserved in heaven, in Ormazd's world of Light. But they must come from heaven, to be joined to a human body, and to enter upon a path of probation in this world, called the "Way of the Two Destinies." At death the souls of those who have chosen the good in this world are received by the good spirits, and guided, under the protection of the dog Sura, to the bridge of Chinevat, where the narrow road conducts to heaven, or paradise. The souls of the wicked are dragged to the bridge by the Daêvas. Ormazd here holds a tribunal and decides the fate of the human souls. The righteous safely pass the bridge into the abode of the blessed, being there welcomed with rejoicing by the Amshaspands. The pious soul is aided in crossing the bridge by the angel Serosh, "the happy, well-formed, swift, tall Serosh," who greets the new comer in his happy journey to the abode of the blessed, where he is greeted by the angel Vohumano, who, rising from his throne, exclaims: "How happy are thou, who hast come here to us, exchanging mortality for immortality!" The good soul then proceeds to the golden throne in paradise. The wicked fall over the bridge of Chinevat, into the abyss of Duzahk, where they find themselves in the realm of Angra-Mainyus, the world of Darkness, where they are forced to remain in misery and woe, tormented by the Daêvas. Ormazd fixes the duration of the punishment, and some are redeemed sooner by means of the prayers and intercessions of their friends, but many must stay until the resurrection of the dead.

Angra-
Mainyus
Creates
the
Comets to
Oppose
the
Planets.

Ahriman himself effects this consummation, after having exercised great power over men during the last period of three thousand years. He made seven comets to antagonize the seven great luminaries created by Ormazd—the sun, moon and five planets then known. These comets went on their destructive course through the heavens, filling everything with danger and every human being with terror. But Ormazd put them under the control of his planets to restrain them. The planets will exercise this power until, by the decree of the Infinite at the close of the last period, one of the comets will break away from his watchman, the moon, and dash upon the earth, causing a general conflagration. Before this, however, Ormazd will send his Prophet, Sosi-och, and cause the conversion of mankind, to be followed by the general resurrection.

Ormazd will clothe the bones of men with new flesh, and friends and relatives will again recognize each other. Then comes the great division of the just from the wicked.

Resurrection and Judgment.

When Ahriman causes the comet to fall upon the earth to gratify his destructive inclinations he will be really serving the Infinite Being against his own will; as the conflagration caused by this comet will change the whole earth into a stream like melted iron, which will pour down with fury into the abode of Ahriman. All beings must now pass through this stream. It will feel like warm milk to the righteous, who will pass through to the realm of the just; but the sinners shall be carried along by the stream into the abyss of Duzahk, where they will burn three days and nights, after which, being purified, they will invoke Ormazd and be received into heaven.

Destruction of the World and Fate of the Good and Bad.

Ahriman himself and all in the abyss of Duzahk shall afterwards be purified by this fire; all evil will be consumed and all darkness will be banished. A more beautiful earth, pure and perfect, and destined to be eternal, will come from the extinct fire.

Angra-Mainyus To be Purified.

Ahura-Mazda (Ormazd) was the "all bountiful, the all-wise, living being" or "spirit" who was at the head of all that was good and lovely, of all that was beautiful and delightful. Angra-Mainyus (Ahriman) was the "dark and gloomy intelligence," that had ever been Ahura-Mazda's enemy, and was resolved on foiling and tormenting him. Ahura-Mazda was "the creator of life, the earthly and the spiritual." He had made "the celestial bodies," "earth, water, and trees," "all good creatures," and "all good things." He was "good," "holy," "pure," "true," "the holy god," "the holiest," "the essence of truth," "the father of truth," "the best being of all," "the master of purity." He was supremely happy and possessed every blessing—"health, wealth, virtue, wisdom, immortality." From Ahura-Mazda proceeded all good to mankind. He rewarded the good by granting them everlasting happiness, and punished the bad.

Ahura-Mazda, Author of all Good.

Angra-Mainyus was the author of all that was evil, and had been engaged in constant warfare with Ahura-Mazda. He corrupted and ruined the good things created by Ahura-Mazda. He was the dispenser of moral and physical evils. He blasted the earth with barrenness, made it produce thorns, thistles and poisonous plants. He sent the earthquake, the tempest, the hail, the thunder-bolt. He caused disease and death, famine and pestilence, wars and tumults. He was the inventor of witchcraft, murder, unbelief, cannibalism, etc. He created ferocious wild beasts, serpents, toads, mice, hornets, mosquitoes, etc. He continually incited the bad against the good, and sought by every device to give vice the victory over virtue. Ahura-Mazda could not always defeat or baffle him.

Angra-Mainyus, Author of all Evil.

**No
Idolatry**

Zoroaster's religion was strictly free from idolatry. The only emblems were a winged circle with a human figure, robed and wearing a tiara—a symbol of Ahura-Mazda; and a four-winged figure at Murgab, the ancient Pasargadæ, the early capital of Persia, representing Sraosha, or Serosh—"the good, tall, fair Serosh"—who in the Zoroastrian system corresponds with the Archangel Michael in the Christian. The great Persian king, Darius Hystaspes, placed the emblems of Ahura-Mazda and Mithra in prominent places on the sculptured tablet above his tomb, as did all the later monarchs of his race whose sepulchers are yet to be seen. Artaxerxes Mnemon put the image of Mithra in the temple attached to the royal palace at Susa, and in his inscriptions unites Mithra and Ahura-Mazda, praying for their joint protection. Artaxerxes Ochus does the same a little later. The portions of the Zend-Avesta composed at this period observed the same practice. Ahura-Mazda and Mithra are called "the two great ones," "the two great, imperishable and pure."

**Man's
Duties.**

Man was in duty bound to implicitly obey his creator, the Good Being, Ahura-Mazda, and to battle earnestly against Angra-Mainyus and his evil creatures. He was to be pious, pure, truthful and industrious. He was to acknowledge Ahura-Mazda as the One True God, and to reverence the Amēsha-Spentas and the Izeds, or lower angels. He was to worship by prayers, praises, thanksgivings, singing of hymns, sacrifices of animals, and the occasional ceremony of the Haōma, or Homa. This was the extraction of the juice of the Homa plant by the priests while reciting prayers, the formal presentation of the liquid extracted to the sacrificial fire, the consumption of a small part of it by the officiating priests, and the division of the most of it among the worshipers. The horse was considered the best sacrificial victim, but oxen, sheep and goats were also offered. The animal being brought before an altar on which the sacred fire was burning, believed to have been originally kindled from heaven, was there killed by a priest, who showed some of the flesh to the sacrificial fire, after which the victim was cooked and eaten by the priests and worshipers at a solemn meal.

**Outward
Purity.**

Outward purity was enforced by numerous external observances. All impure acts, impure words and impure thoughts were to be abstained from. Ahura-Mazda, "the pure, the master of purity," would not tolerate impurity in his votaries. Man was placed on earth to preserve Ahura-Mazda's "good creation," which could only be done by carefully tilling the soil, eradicating the thorns and weeds sent by Angra-Mainyus, and reclaiming the tracts which that Evil Being had cursed with barrenness. The cultivation of the soil was thus a religious duty, and all were required to perform agricultural labors;

and either as proprietor, farmer or laborer, each Zoroastrian was obliged to "further the works of life" by tillage of the soil.

Truth was another duty inculcated earnestly by the Zoroastrian creed. Herodotus tells us that "the Persian youth are taught three things only: to ride the horse, to draw the bow, and to speak the truth." Ahura-Mazda was the "*true* spirit," and the chief of the Amēsha-Spentas was Asha-vahista, "the best *truth*." The Zend-Avesta and the Persian cuneiform inscriptions hold up Druj, "falsehood," to detestation, "as the basest, the most contemptible and the most pernicious of vices."

Truth.

After a time the early Iranian religion became corrupted by the admixture of foreign superstitions. The followers of Zoroaster, spreading themselves from their primeval seat on the Oxus over the regions to the south and south-west of the Caspian Sea, came into contact with a religious system vastly different from that which they had previously professed, yet capable of being easily fused with it. This was Magism, or the worship of the elements. The primitive inhabitants of Armenia, Cappadocia and the Zagros mountain-range had, under circumstances to us unknown, developed this system of religion, associating with its tenets a priest-caste claiming prophetic powers and a highly sacerdotal character. The essentials of Magism were the four elements of Fire, Air, Earth and Water, which were regarded as the only proper objects of human adoration. Personal gods, temples, shrines and images were rejected. The worshipers revered not the powers presiding over the elements of nature, but the elements themselves. Fire, the great ethereal principle and the most powerful agent, was specially regarded; and on the Magian fire-altars the sacred flame, usually considered to have been kindled from heaven, was kept constantly burning year in and year out by bands of priests, whose special duty it was to see that the sacred spark was never permitted to die out. It was a capital offense to defile the altar by blowing the fire with one's breath, and it was just as odious to burn a corpse. Only a small part of the fat of the victims for sacrifice was consumed in the flames. Water was revered next to fire. Sacrifice was offered to rivers, lakes and fountains, the victim being brought near to them and then killed, the greatest care being taken that not a drop of blood should touch the water and pollute it. No refuse was permitted to be thrown into a river, nor was it lawful to wash one's hands in one. The earth was revered by means of sacrifice, and by abstaining from the common manner of burying the dead. Herodotus and Strabo are our main authorities for this account of Magism.

Zoroastrianism
Corrupted
by
Magism.

The Magian priest-caste held a high rank. A priest always mediated between the Deity and the worshiper, and intervened in every rite

Magian
Priests.

of religion. The Magus prepared the sacrificial victim and slew it, chanted the mystic strain giving the sacrifice all its force, poured the propitiatory libation of oil, milk and honey on the ground, and held the bundle of thin tamarisk twigs, the barsom (*baresma*) of the later books of the Zend-Avesta, the use of which was necessary to all sacrificial ceremonies. "Claiming supernatural powers, they explained omens, expounded dreams, and by means of a certain mysterious manipulation of the barsom, or bundle of tamarisk twigs, arrived at a knowledge of future events, which they would sometimes condescend to communicate to the pious inquirer."

Their
Power.

With all these pretensions, it is not surprising that the Magi assumed a lofty demeanor, a stately dress, and surroundings of ceremonial splendor. Attired in white robes, and wearing upon their heads tall felt caps, with long lappets at the sides, which are said to have hidden the jaw and the lips, the Magi, with a barsom in their hands, marched in procession to the fire-altars, around which they performed their magical incantations for an hour at a time. The credulous masses, impressed by such scenes and imposed upon by the claims of the Magi to supernatural powers, paid the priest-caste willing homage. The kings and chiefs consulted them; and when the Iranians, in their westward migrations, came into contact with the nations professing Magism, they found the Magian priesthood all-powerful among most of the Western Asian races.

Early
Intolerance
and
Later
Liberality.

The followers of Zoroaster had at first been intolerant and exclusive, and regarded the faith of their Aryan kinsmen, the Sanskritic Hindoos, with aversion and contempt. They had fiercely opposed idolatry, and hated with deep animosity every religion but their own. But in the course of ages these feelings had become lax, and the early religious fervor gradually died away; and in its stead "an impressible and imitative spirit had developed itself."

Fusion of
Zoroas-
trianism.
and
Magism.

Thus Zoroastrianism, in its contact with Magism, was impressed favorably, and the result was the development of a new system by the fusion of the two. The chief tenets of the two systems harmonized and were thoroughly compatible. Thus the Iranians, though holding fast to their original creed, adopted the main points of the Magian faith and all the more remarkable practices and customs of Magism. This fusion of Zoroastrianism and Magism occurred in Media. The Magi became a Median tribe and the priest-caste of the Medes. Worship of the elements, divination by means of the barsom, expounding of dreams, incantations at fire-altars, sacrifices at which a Magus officiated, were made a part of the Zoroastrian creed. Thus a mixed religious system was developed, which finally triumphed over pure Zoroastrianism after a long struggle. The Persians, sometime after

their conquest of the Medes, adopted the new faith, accepted the Magian priesthood, and attended the ceremonies at the fire-altars.

The introduction of the Magian creed by the Zoroastrians led to a singular practice regarding the disposition of the dead. It became unlawful to burn dead bodies, because that would pollute fire; or to bury them, as that would pollute the earth; or to cast them into a river, as that would pollute water; or to place them in a tomb, or in a sarcophagus, as that would pollute the air. The dead were therefore removed to a solitary place to be devoured by beasts and birds of prey—wolves, jackals, foxes, crows, ravens and vultures. This, as the orthodox practice, was employed by the Magi in the disposal of their own dead, and was urgently recommended to others. Those who would not adopt this custom were allowed to coat the dead bodies of their friends with wax and then bury them, thus avoiding the pollution of the earth by preventing direct contact between it and the corpse.

Disposal
of the
Dead.

Says Rawlinson, concerning the fusion of Zoroastrianism with Magism:

Rawlin-
son's
State-
ment.

“The mixed religion thus constituted, though less elevated and less pure than the original Zoroastrian creed, must be pronounced to have possessed a certain loftiness and picturesqueness which suited it to become the religion of a great and splendid monarchy. The mysterious fire-altars upon the mountain-tops, with their prestige of a remote antiquity—the ever-burning flame believed to have been kindled from on high—the worship in the open air under the blue canopy of heaven—the long troops of Magians in their white robes, with their strange caps, and their mystic wands—the frequent prayers, the abundant sacrifices, the low incantations—the supposed prophetic powers of the priest-caste—all this together constituted an imposing whole at once to the eye and to the mind, and was calculated to give additional grandeur to the civil system that should be allied with it. Pure Zoroastrianism was too spiritual to coalesce readily with Oriental luxury and magnificence, or to lend strength to a government based on the principles of Asiatic despotism. Magism furnished a hierarchy to support the throne and add splendor and dignity to the court, while it overawed the subject class by its supposed possession of supernatural powers and of the right of mediating between man and God. It supplied a picturesque worship, which at once gratified the senses and excited the fancy. It gave scope to man's passion for the marvelous by its incantations, its divining-rods, its omen-reading, and its dream-expounding. It gratified the religious scrupulosity which finds a pleasure in making to itself difficulties, by the disallowance of a thousand natural acts, and the imposition of numberless rules for external purity.

At the same time it gave no offense to the anti-idolatrous spirit in which the Iranians had always gloried, but upheld and encouraged the iconoclasm which they had previously practiced. It thus blended easily with the previous creed of the Iranian people, and produced an amalgam that has shown a surprising vitality, having lasted above two thousand years—from the time of Xerxes, the son of Darius Hystaspes (B. C. 485–465) to the present day.”

Median
Magism
and
Persian
Zoroas-
trianism.

The religion of the Persians was identical with that of the Medes in its earliest form, consisting chiefly of the worship of Ahura-Mazda, the belief in Angra-Mainyus as the principle of evil, and complete observance of the teachings of Zoroaster. When the Medes established their sway over the nations long professing Magism, their faith became corrupted by the creed of the subject nations, and they accepted the Magi as their priests. But the Persians in their wilder country, not so easily exposed to corrupting influences, adhered zealously to the original Zoroastrian faith in its primitive purity and remained true to its traditions. Their political dependence on Media during the period of the Median Empire did not influence them away from this pure faith; and the Medes, being tolerant, did not attempt to interfere with the creed of their subjects. The simple Zoroastrian faith and worship, corrupted by Magism in the then-luxurious Media, was maintained in its pure state in the rugged uplands of Persia, among the hardy shepherds and cultivators of that uninviting region, and was professed by the early Achæmenian princes and accepted by their subjects.

Worship
of
Ahura-
Mazda.

The principal feature of the Zoroastrian religion during the first period was the acknowledgment and worship of One Supreme God, Ahura-Mazda, or Ormazd, “the Lord of Heaven,” “the Giver of heaven and earth,” “He who disposed of thrones and dispensed happiness.” The first place in Persian inscriptions and decrees is assigned to the “Great God, Ormazd.” Every Persian monarch of whom we have inscriptions, each more than two lines long, mentions Ahura-Mazda as his upholder; and the early Achæmenian kings did not name any other god. All rule “by the grace of Ahura-Mazda.” From Ahura-Mazda proceed victory, conquest, safety, prosperity, blessings of all kinds. The “law of Ahura-Mazda” is the rule of life. The protection of Ahura-Mazda is the precious blessing for which prayer is constantly offered.

Inferior
Divini-
ties.

Still “other gods,” inferior to Ahura-Mazda, are recognized in a general way. The usual prayer is to ask the protection of Ahura-Mazda along with that of the inferior divinities (*bada bagiabish*). Sometimes a special protection is asked for a particular class of deities—*Dii familiares*—or “deities who guard the house.”

The Persian inscriptions do not allude to the worship of Mithra, or the Sun, until the reign of Artaxerxes Mnemon, the victor of Cunaxa. Neither do the inscriptions refer to the Dualism between the good and evil beings or principles, Ahura-Mazda and Angra-Mainyus—a belief which was a distinguishing feature of the Zoroastrian religion long before the rise of the Median Empire. Neither Herodotus nor Xenophon has transmitted to us any account of this part of the Persian creed, and Plutarch was the first Greek writer to give it notice.

Sun
Worship
and
Dualism.

Persian worship in the early times was that required by the Zend-Avesta, consisting of prayer and thanksgiving to Ahura-Mazda and the good spirits of his creation, the recital of the Gâthâs, or hymns, the offering of sacrifice, and the participation in the Soma ceremony. Worship appears to have occurred in the temples, which most cuneiform scholars believe are mentioned in the Behistun Inscription.

Early
Mode of
Worship.

Darius Hystaspes and other early Persian kings represented themselves on their tombs in the act of worship. A few feet before them is an altar set on three steps and crowned with the sacrificial fire. It has a square shape, and is ornamented only with a sunken square recess and a strongly-projecting cornice at the top. The altar, with the steps, seems about four and a half feet high. The horse was the Persians' favorite victim for sacrifice, though they also offered cattle, sheep and goats. Human sacrifices were almost, if not wholly, unknown to them, and are mentioned by no other authority than Herodotus, who alludes to two occasions on which human victims were sacrificed by the Persians. Human sacrifices were certainly not in accordance with the spirit of pure Zoroastrianism.

Early
Kingly
Worship.

Sacrifices.

Idolatry is entirely repugnant to the spirit of the Zend-Avesta, and Herodotus says that the Persians knew nothing of images of gods. Nevertheless they had symbolic representations of their deities, and they adopted the forms of their religious symbolism from idolatrous nations. The winged circle, with or without the human figure—used by the Assyrians as the emblem of their supreme god, Asshur—was employed by the Persians as the symbol of their Great God, Ahura-Mazda, and as such was assigned conspicuous places on their rock-tombs and on their great edifices. All the details of the Assyrian model were followed, with but a single exception. The human figure of the Assyrian original wore a close-fitting tunic, with short sleeves, in accordance with the ordinary Assyrian costume, and was crowned with the horned cap marking a god or a genius. In the Persian imitation the Median robe and a tiara, sometimes that worn by the king and sometimes that of the court officers, took the place of the Assyrian costume.

Absence
of
Idolatry.

Symbol
of the
Sun.

The plain disk or orb represented on the Persian sculptures is the symbol of Mithra, the Sun. In sculptures in which the emblem of Mithra occurs with that of Ahura-Mazda, the latter occurs in the center and the former to the right. The solar emblem appears on all the sculptured tombs, but is seldom found elsewhere.

Ahuras
and
Devas

The Persians represented the spirits of good and evil—the Ahuras and the Devas of their mythology—under human, animal and monstrous forms. The figure of a good genius, which is seen on one of the square pillars erected by Cyrus the Great at Pasargadaë, is believed to symbolize “the well-formed, swift, tall Serosh,” mentioned in the nineteenth Fargard of the Vendidad. The figure is that of a colossal man, with four wings issuing from his shoulders, two of which spread upwards above his head, while the other two droop downwards, reaching almost to the feet. The figure stands erect, in profile, having both arms raised and both hands open. The costume of the figure consists of a long fringed robe extending from the neck down to the ankles, and of a very remarkable head-dress. The latter is a striped cap, fitting the head closely, and overshadowed by an elaborate ornament of a purely Egyptian character. From the top of the cap are seen rising two twisted horns, which spread right and left, and which support two grotesque human-headed figures, one on each side, and a complicated triple ornament between them, unskillfully copied from a very much more elegant Egyptian model.

Winged
Man-
headed
Bulls.

The winged man-headed bulls, adopted by the Persians from the Assyrians, with slight modifications, were perhaps likewise regarded as emblems of some good genius, as they are represented on Persian cylinders as upholding the symbol of Ahura-Mazda in the same manner that the man-headed bulls on the Assyrian cylinders appear as upholding the symbol of Asshur. Their position at Persepolis, where they guarded the entrance to the palace, coincides with the idea that they represented guardian spirits, objects specially regarded by the Persians. But the bull is represented in the bas-reliefs of Persepolis among the evil or hostile powers, which the king fights and destroys, though the bull here represented is not winged or human-headed; yet on some cylinders, seemingly Persian, the king combats bulls of precisely the same type as that assigned in other cylinders to the upholders of Ahura-Mazda. Apparently in this case the bull in certain combinations and positions symbolized a good spirit, while in others he was the emblem of a *deva*, or evil genius.

Emblems
of Evil
Powers.

The usual emblems of the evil powers of mythology were winged or unwinged lions and various grotesque monsters. At Persepolis the lions stabbed or strangled are of the natural form, and this type likewise occurs upon gems and cylinders, but on these last the king's ad-

versary is frequently a winged lion, while sometimes he is both winged and horned. The monsters are of two main types, in both of which the forms of a bird and those of a beast are commingled, the bird predominating in the one, and the beast in the other.

During the prevalence of the purer and earlier form of the Persian religion, the Persian kings, animated by a fierce iconoclastic spirit, seized every opportunity to show their hatred and contempt for the idolatries of the surrounding nations, burning temples, confiscating or destroying images, scourging or slaying idolatrous priests, stopping festivals, disturbing tombs, smiting with the sword such animals as were believed to be divine incarnations. Fearing to stir up religious wars, they were somewhat tolerant within their own dominions, except after a rebellion, when a province was at their mercy. But when they invaded foreign lands they displayed their hostility toward idolatrous and materialistic religions in the most forcible manner. During their invasion of Greece they burned every temple they came near, and in their first invasion and conquest of Egypt they outraged all the religious feelings of the people.

**Hatred
of
Idolatry.**

This period, when pure Zoroastrianism prevailed, was the time when a religious sympathy drew together the Persian and Jewish nations. Cyrus the Great seems to have identified Jehovah with Ahura-Mazda; and, accepting the prophecy of Isaiah as a Divine command, undertook the rebuilding of their Temple for a people, who, like his own, permitted no image to defile their sanctuary. Darius Hystaspes likewise encouraged the completion of the enterprise, after it had been interrupted by the troubles following the death of Cambyses. Thus was laid the foundation for that intimate friendship between the two nations, as shown us so abundantly in the books of Ezra, Nehemiah and Esther—a friendship which induced the Jews to remain loyal to Persia to the very last, and to brave the conquering Alexander the Great after his victory of Issus, rather than desert masters who had treated them with so much kindness and sympathy.

**Persian
and
Jewish
Friend-
ship.**

The first effort made to corrupt the original pure Zoroastrian faith was during the reign of the Pseudo-Smerdis. Herodotus states that when Cambyses started on his expedition against Egypt he left a Magus named Patizeithes at the capital as controller of the royal household. The appointment of the priest of an alien religion to such an important office is the first evidence we possess of a decline of zeal on the part of the Achæmenian kings, and the first historical proof of the existence of Magism within the limits of Persia proper. It is likely that Magism was a mōre ancient creed than that of Zoroaster in the country in which the Persians had become settled; but now, for the first time since the Persian conquest of Media, Magism began to make

**First
Effort to
Corrupt
Zoroas-
trianism.**

a show of its strength, to force itself into exalted official stations, and to attract general attention. Originally the religion of the old Scythic tribes conquered by the Persians and held in subjection by them, it had acquired many votaries among the Persians themselves. The very causes which had corrupted Zoroastrianism in Media soon after the rise of her empire were slowly at work in Persia, where Magism had made many converts before Cambyses started for Egypt. His long stay in that land hurried on the politico-religious crisis in Persia under the Pseudo-Smerdis, when the Magi attempted to substitute Magism for Zoroastrianism as the state religion. The miserable failure of this attempt was immediately followed by a reaction, and it appeared as if Zoroastrianism had won a final triumph. But Magism, defeated in this effort to establish itself by force, began to work more quietly and insidiously, and by degrees and apparently almost imperceptibly grew into favor, mingling itself with the Zoroastrian creed, simply adding to it, but not displacing it. The later Persian system was a union of the Magian elemental worship and the Dualism of Zoroaster; the Magi became the national priesthood; the rites and ceremonies of the two religions were commingled; and two originally separate and distinct, but not wholly antagonistic, creeds were blended into one system. The name of Zoroaster was still cherished in fond remembrance by the Persian nation, while practically Magian rites predominated, and the later Greeks called the mixed religion "the Magism of Zoroaster."

Ultimate
Fusion
with
Magism.

Magian
Rites.

We have described the Magian rites in preceding paragraphs, and repetition is unnecessary. Their predominant feature was the fire-worship still cherished by those descendants of the ancient Persians who did not accept the Mohammedan religion. On lofty mountain peaks in the chains traversing both Media and Persia, fire-altars were erected, on which burned a perpetual flame constantly watched lest it be extinguished, and believed to have been kindled from heaven. A shrine or temple was reared over the altar in most cases, and on these spots the Magi daily chanted their incantations, exhibited their barsooms, or divining-rods, and performed their strange ceremonies. Victims were offered on these fire-altars. On the occasion of a sacrifice, fires were kindled near by with logs of dry wood, from which the bark had been stripped, and which was lighted from a flame which burned from the fire-altar. A small quantity of the victim's fat was consumed in this sacrificial fire, but the remainder of the victim was cut into joints, boiled, and then eaten or sold by the worshiper. According to the Magi, the animal's *soul* was the true offering, which the god accepted.

Fire
Worship.

If the Persians ever offered human victims, as Herodotus says they did on two occasions, this horrid practice must be ascribed to Magian influence, as it is wholly antagonistic to the entire spirit of Zoroaster's teaching. The first instance of this practice is said to have occurred during the reign of Xerxes, when Magism, which had been sternly repressed by Darius Hystaspes, endeavored again to show its power, grew into favor at court, and secured a permanent standing. Herodotus tells us that the Persians, during their invasion of Greece, sacrificed at Ennea Hodoi, on the Strymon river, nine youths and nine maidens by burying them alive.

Story of Human Sacrifice Related by Herodotus.

Having accepted a fusion of Magism with their original Zoroastrian creed, the Persians thereafter gradually adopted such portions of other religious systems as attracted them and with which they had been brought into close contact. Before the time of Herodotus they had adopted the Babylonian worship of a Nature-goddess, identified by the Greeks at one time with their Aphrodité, at another time with Artemis, at another time with Heré; thus compromising with one of the grossest of the idolatries which they despised and detested in theory. Thus the Babylonian goddess Nana—the counterpart of the Grecian Aphrodité and the Roman Venus—was accepted by the Persians under the name of Nanæa, Anæa, Anaitis, or Tanata, and soon became one of the chief objects of Persian worship. Actual idolatry was at first avoided, but Artaxerxes Mnemon, the victor of Cunaxa and a zealous devotee of the goddess, not satisfied with the mutilated worship which then prevailed, sought to introduce images of this goddess into all the chief cities of the empire—Susa, Persepolis, Babylon, Ecbatana, Damascus, Sardis, Bactria.

Further Corruption of Zoroastrianism.

The introduction of this idolatry was soon followed by another. Mithra, the Sun—so long revered, if not actually worshiped by the Zoroastrians—was likewise honored with a statue and accepted as a god of the first rank, during the reign of Artaxerxes Mnemon.

Statue of the Sun.

Towards the close of the empire two hitherto inferior and obscure deities—Vohumano, or Bahman, and Amerdad, or Amendad, counselors of Ahura-Mazda—became the objects of an idolatrous worship; shrines being erected in their honor, and being often visited by companies of Magi, who chanted their incantations and performed their rites of divination in these new edifices as readily as before the old fire-altars. The image of Vohu-mano was of wood and was carried in procession on certain occasions.

Later Idolatrous Worship.

Thus, in the progress of time, the Persian religion became more and more assimilated to the systems of belief and worship prevalent among the neighboring Asiatic nations. Several kinds of idolatry came into vogue, some borrowed from other nations, others evolved out of the

Several Kinds of Idolatry.

Persian itself. Magnificent temples were reared to the worship of various deities; "and the degenerate descendants of pure Zoroastrian spiritualists bowed down to images, and entangled themselves in the meshes of a sensualistic and most debasing Nature-worship." Nevertheless, the Dualistic faith maintained itself amid all the corruptions. Ahura-Mazda, or Ormazd, was from first to last acknowledged as the Supreme God. Angra-Mainyus, or Ahriman, was from first to last recognized as the great evil principle or spirit, neither becoming an object of worship, nor a mere personification of evil. Aristotle's inquiries near the close of the empire still showed Ormazd and Ahriman admitted to be "Principles" of good and evil, "still standing in the same hostile and antithetical attitude, one towards the other, which they occupied when the first Fargard of the Vendidad was written, long anterior to the rise of the Persian power."

The Zend
Language.

The Zend-Avesta was written in the ancient sacred Zend language. The language of the Medes and Persians belonged to the form of speech known to moderns as the Aryan, or Indo-European. The peculiarities of the Indo-European forms of speech are a certain number of common, or widely-spread, roots. The old roots of the Medo-Persian language are almost universally kindred forms familiar to the philologist through the Sanskrit or the Zend, or both, while many of them are forms common to all, or most, of the varieties of the Indo-European stock. Thus *father* in the old Persian, as in Sanskrit, is *pitar*, and in Zend is *pater*; in Greek *patar*; in Latin *pater*; in Gothic *fader*; in German *vater*; in English *father*; and in Erse, or native Irish, *athair*. *Name* is in old Persian, Zend and Sanskrit *nâna*; in Greek *onoma*; in Latin *nommen*; in German *nahme*, or *name*; in English *name*. The word *house* in Greek is *domos*; in Latin *domus*; in Sanskrit, or ancient Hindoo, *dama*; in Zend and Medo-Persian *demana*; in Irish *dahm*; in Slavonic *domu*, and our English word *domestic* comes from the same root.

Written
Language.

The ordinary writing of the Medes and Persians—as their race origin, their language, institutions and religion—was identical; and its characters were found in a cuneiform alphabet of thirty-six or thirty-seven forms, representing twenty-three distinct sounds. The writing was from left to right, as with the Aryan nations in general. Words were separated from one another by an oblique wedge, and were divided at any point where the writer reached the end of a line. Enclitics were joined without any break in the words which they accompanied.

Rock
Tablets,
Inscriptions,
Legends,
Etc.

The Persian writing has been transmitted to us almost entirely upon stone. It includes many rock-tablets, inscriptions upon buildings, and several brief legends upon vases and cylinders. It is incised or cut

into the material in every instance. The letters differ in size; some being two inches long; those of vases about a sixth of an inch. The inscriptions cover a space of no less than a hundred and eighty years, beginning with Cyrus the Great, and ending with Artaxerxes Ochus. It is believed that the Persians also employed a cursive writing for ordinary literary purposes. Ctesias says that the royal archives were written on parchment, and there is sufficient evidence that the educated Persians were thoroughly familiar with the art of writing, as attested by Herodotus and Thucydides. Says Professor Rawlinson: "It might have been supposed that the Pehlevi, as the lineal descendant of the Old Persian language, would have furnished valuable assistance towards solving the question of what character the Persians employed commonly; but the alphabetic type of the Pehlevi inscriptions is evidently Semitic; and it would thus seem that the old national modes of writing had been completely lost before the establishment by Ardeshir, son of Babek, of the New Persian Empire."

The following passages are from the oldest part of the Avesta, the Gâthâs:

Passages
from the
Gathas.

"Good is the thought, good the speech, good the work of the pure Zarathustra."

"I desire by my prayer with uplifted hands this joy—the pure works of the Holy Spirit, Mazda . . . a disposition to perform good actions . . . and pure gifts for both worlds, the bodily and spiritual."

"I have intrusted my soul to Heaven . . . and I will teach what is pure so long as I can."

"I keep forever purity and good-mindedness. Teach thou me, Ahura-Mazda, out of thyself; from heaven; by thy mouth, whereby the world first arose."

"Thee have I thought, O Mazda, as the first, to praise with the soul . . . active Creator . . . Lord of the worlds . . . Lord of good things . . . the first fashioner . . . who made the pure creation . . . who upholds the best soul with his understanding."

"I praise Ahura-Mazda, who has created cattle, created the water and good trees, the splendor of light, the earth and all good. We praise the Fravashis of the pure men and women—whatever is fairest, purest, immortal."

"We honor the good spirit, the good kingdom, the good law—all that is good."

"Here we praise the soul and body of the Bull, then our own souls, the souls of the cattle which desire to maintain us in life . . . the good men and women . . . the abode of the water . . . the meeting and parting of the ways . . . the mountains which make the waters

flow . . . the strong wind created by Ahura-Mazda . . . the Haōma, giver of increase, far from death."

"Now give ear to me, and hear! the Wise Ones have created all. Evil doctrine shall not again destroy the world."

"In the beginning, the two heavenly Ones spoke—the Good to the Evil—thus: 'Our souls, doctrines, words, works, do not unite together.'"

"How shall I satisfy thee, O Mazda, I, who have little wealth, few men? How may I exalt thee according to my wish! . . . I will be contented with your desires; this is the decision of my understanding and of my soul."

From the
Khordah-
Avesta.

The following is from the Khordah-Avesta:

"In the name of God, the giver, forgiver, rich in love, praise be to the name of Ormazd, the God with the name, 'Who always was, always is, and always will be'; the heavenly amongst the heavenly, with the name 'From whom alone is derived rule.' Ormazd is the greatest ruler, mighty, wise, creator, supporter, refuge, defender, completer of good works, overseer, pure, good, and just.

"With all strength (bring I) thanks; to the great among beings, who created and destroyed, and through his own determination of time, strength, wisdom, is higher than the six Amshaspands, the circumference of heaven, the shining sun, the brilliant moon, the wind, the water, the fire, the earth, the trees, the cattle, the metals, mankind.

"Offering and praise to that Lord, the completer of good works, who made men greater than all earthly beings, and through the gift of speech created them to rule the creatures as warriors against the Daêvas.

"Praise the omniscience of God, who hath sent through the holy Zarathustra peace for the creatures, the wisdom of the law—the enlightening derived from the heavenly understanding, and heard with the ears—wisdom and guidance for all beings who are, were, and will be, (and) the wisdom of wisdoms; which effects freedom from hell for the soul at the bridge, and leads it over to that Paradise, the brilliant, sweet-smelling of the pure.

"All good do I accept at thy command, O God, and think, speak, and do it. I believe in the pure law; by every good work seek I forgiveness for all sins. I keep pure for myself the serviceable work and abstinence from the unprofitable. I keep pure the six powers—thought, speech, work, memory, mind, and understanding. According to thy will am I able to accomplish, O accomplisher of good, thy honor, with good thoughts, good words, good works.

"I enter on the shining way to Paradise; may the fearful terror of hell not overcome me! May I step over the bridge Chinevat, may I

attain Paradise, with much perfume, and all enjoyments, and all brightness.

"Praise to the Overseer, the Lord, who rewards those who accomplish good deeds according to his own wish, purifies at last the obedient, and at last purifies even the wicked one of hell. All praise be to the creator, Ormazd, the all-wise, mighty, rich in might; to the seven Amshaspands; to Ized Bahrâm, the victorious annihilator of foes."

The following is a Confession or Patet:

A Patet.

"I repent of all sins. All wicked thoughts, words, and works which I have meditated in the world, corporeal, spiritual, earthly, and heavenly, I repent of, in your presence, ye believers. O Lord, pardon through the three words.

"I confess myself a Mazdayaçnian, a Zarathustrian, an opponent of the Daêvas, devoted to belief in Ahura, for praise, adoration, satisfaction, and laud. As it is the will of God, let the Zaôta say to me, Thus announces the Lord, the Pure out of Holiness, let the wise speak.

"I praise all good thoughts, words, and works, through thought, word, and deed. I curse all evil thoughts, words, and works away from thought, word, and deed. I lay hold on all good thoughts, words, and works, with thoughts, words, and works, *i. e.*, I perform good actions, I dismiss all evil thoughts, words, and works, from thoughts, words, and works, *i. e.*, I commit no sins.

"I give to you, ye who are Amshaspands, offering and praise, with the heart, with the body, with my own vital powers, body and soul. The whole powers which I possess, I possess in dependence on the Yazatas. To possess in dependence upon the Yazatas means (as much as) this: if anything happen so that it behooves to give the body for the sake of the soul, I give it to them.

"I praise the best purity, I hunt away the Dévs, I am thankful for the good of the Creator Ormazd, with the opposition and unrighteousness which come from Ganâmainyo, am I contented and agreed in the hope of the resurrection. The Zarathustrian law created by Ormazd I take as a plummet. For the sake of this way I repent of all sins.

"I repent of the sins which can lay hold of the character of men, or which have laid hold of my character, small and great which are committed amongst men, the meanest sins as much as is (and) can be, yet more than this, namely, all evil thoughts, words, and works which (I have committed) for the sake of others, or others for my sake, or if the hard sin has seized the character of an evil-doer on my account—such sins, thoughts, words, and works, corporeal, mental, earthly, heavenly, I repent of with the three words: pardon, O Lord, I repent of the sins with Patet.

"The sins against father, mother, sister, brother, wife, child, against spouses, against the superiors, against my own relations, against those living with me, against those who possess equal property, against the neighbors, against the inhabitants of the same town, against servants, every unrighteousness through which I have been amongst sinners—of these sins repent I with thoughts, words, and works, corporeal as spiritual, earthly as heavenly, with the three words: pardon, O Lord, I repent of sins.

"The defilement with dirt and corpses, the bringing of dirt and corpses to the water and fire, or the bringing of fire and water to dirt and corpses; the omission of reciting the Avesta in mind, of strewing about hair, nails and toothpicks, of not washing the hands, all the rest which belongs to the category of dirt and corpses, if I have thereby come among the sinners, so repent I of all these sins with thoughts, words, and works, corporeal as spiritual, earthly as heavenly, with the three words: pardon, O Lord, I repent of sin.

"That which was the wish of Ormazd the Creator, and I ought to have thought, and have not thought, what I ought to have spoken and have not spoken, what I ought to have done and have not done; of these sins repent I with thoughts, words, and works," etc.

"That which was the wish of Ahriman, and I ought not to have thought and yet have thought, what I ought not to have spoken and yet have spoken, what I ought not to have done and yet have done; of these sins I repent," etc.

"Of all and every kind of sin which I committed against the creatures of Ormazd, as stars, moon, sun, and the red burning fire, the dog, the birds, the five kinds of animals, the other good creatures which are the property of Ormazd, between earth and heaven, if I have become a sinner against any of these, I repent," etc.

"Of pride, haughtiness, covetousness, slandering the dead, anger, envy, the evil eye, shamelessness, looking at with evil intent, looking at with evil concupiscence, stiff-neckedness, discontent with the godly arrangements, self-willedness, sloth, despising others, mixing in strange matters, unbelief, opposing the Divine powers, false witness, false judgment, idol-worship, running naked, running with one shoe, the breaking of the low (midday) prayer, the omission of the (midday) prayer, theft, robbery, whoredom, witchcraft, worshiping with sorcerers, unchastity, tearing the hair, as well as all other kinds of sin which are enumerated in this Patet, or not enumerated, which I am aware of, or not aware of, which are appointed or not appointed, which I should have bewailed with obedience before the Lord, and have not bewailed—of these sins repent I with thoughts, words, and works, corporeal

as spiritual, earthly as heavenly. O Lord, pardon, I repent with the three words, with Patet.

"If I have taken on myself the Patet for any one and have not performed it, and misfortune has thereby come upon his soul or his descendants, I repent of the sin for every one with thoughts," etc.

"With all good deeds am I in agreement, with all sins am I not in agreement, for the good am I thankful, with iniquity am I contented. With the punishment at the bridge, with the bonds and tormentings and chastisements of the mighty of the law, with the punishment of the three nights (after) the fifty-seven years am I contented and satisfied."

The following is a hymn to a star:

"The star Tistrya praise we, the shining, majestic, with pleasant good dwelling, light, shining conspicuous, going around, healthful, bestowing joy, great, going round about from afar, with shining beams, the pure, and the water which makes broad seas, good, far-famed, the name of the bull created by Mazda, the strong kingly majesty, and the Fravashi of the holy pure, Zarathustra.

"For his brightness, for his majesty, will I praise him, the star Tistrya, with audible praise. We praise the star Tistrya, the brilliant, majestic, with offerings, with Haōma bound with flesh, with Maúthra which gives wisdom to the tongue, with word and deed, with offerings with right-spoken speech."

"The star Tistrya, the brilliant, majestic, we praise, who glides so softly to the sea like an arrow, who follows the heavenly will, who is a terrible pliant arrow, a very pliant arrow, worthy of honor among those worthy of honor, who comes from the damp mountain to the shining mountain."

The following is a hymn to Mithra:

"Mithra, whose long arms grasp forwards here with Mithra strength; that which is in Eastern India he seizes, and that which [is] in the western he smites, and what is on the steppes of Raúha, and what is at the ends of this earth.

"Thou, O Mithra, dost seize these, reaching out thy arms. The unrighteous destroyed through the just is gloomy in soul. Thus thinks the unrighteous: Mithra, the artless, does not see all these evil deeds, all these lies.

"But I think in my soul: No earthly man with a hundred-fold strength thinks so much evil as Mithra with heavenly strength thinks good. No earthly man with a hundred-fold strength speaks so much evil as Mithra with heavenly strength speaks good. No earthly man with a hundred-fold strength does so much evil as Mithra with heavenly strength does good.

Hymn
to the
Star
Tistrya.

Hymn to
Mithra,
or the
Sun.

"With no earthly man is the hundred-fold greater heavenly understanding allied as the heavenly understanding allies itself to the heavenly Mithra, the heavenly. No earthly man with a hundred-fold strength hears with the ears as the heavenly Mithra, who possesses a hundred strengths, sees every liar. Mightily goes forward Mithra, powerful in rule marches he onwards; fair visual power, shining from afar, gives he to the eyes."

Persepol-
itan
Inscrip-
tiona.

The following are inscriptions at Persepolis, the Persian capital:

"Darius, the King, King of Kings, son of Hystaspes, successor of the Ruler of the World, Djemchid."

"Ahura-Mazda (Ormazd) is a mighty God; who has created the earth, the heaven, and men; who has given glory to men; who has made Xerxes king, the ruler of many. I, Xerxes, King of Kings, king of the earth near and far, son of Darius, an Achæmenid. What I have done here, and what I have done elsewhere, I have done by the grace of Ahura-Mazda."

From the
Gathas.

The following is one of the Gâthâs, and is by some assigned to Zoroaster himself:

"Now will I speak and proclaim to all who have come to listen

Thy praise, Ahura-Mazda, and thine, O Vohu-mano.

Asha! I ask that thy grace may appear in the lights of heaven.

"Hear with your ears what is best, perceive with your mind what is purest,

So that each man for himself may, before the great doom cometh,

Choose the creed he prefers. May the wise ones be on our side.

"These two spirits are twins; they made known in times that are bygone

That good and evil, in thought, and word, and action.

Rightly decided between them the good; not so the evil.

"When these Two came together, first of all they created

Life and death, that at last there might be for such as are evil

Wretchedness, but for the good a happy blest existence.

"Of these Two the One who was evil chose what was evil;

He who was kind and good, whose robe was the changeless Heaven,

Chose what was right; those, too, whose works pleased Ahura-Mazda.

"They could not rightly discern who erred and worshipped the Devas;

They the Bad Spirit chose, and, having held counsel together,

Turned to Rapine, that so they might make man's life an affliction.

"But to the good came might; and with might came wisdom and virtue;

Armaiti herself, the Eternal, gave to their bodies

Vigor; e'en thou wert enriched by the gifts that she scattered, O Mazda.

"Mazda, the time will come when the crimes of the bad shall be punished;

Then shall thy power be displayed in fitly rewarding the righteous—

Them that have bound and delivered up falsehood to Asha the Truth-God.

"Let us then be of those who advance this world and improve it,
O Ahura-Mazda, O Truth-God bliss conferring!
Let our minds be ever there where wisdom abideth!

"Then indeed shall be seen the fall of pernicious falsehood;
But in the house where dwell Vohu-mano, Mazda, and Asha—
Beautiful house—shall be gathered forever such as are worthy.

"O men, if you but cling to the precepts Mazda has given,
Precepts, which to the bad are a torment, but joy to the righteous,
Then shall you one day find yourselves victorious through them."

Another specimen is from the "Yaçna," or "Book on Sacrifice," From the
Yaçna.
and is probably some centuries later than the great bulk of the Gâthâs:

"We worship Ahura-Mazda, the pure, the master of purity.
We worship the Amēsha-Spentas, possessors and givers of blessings.

"We worship the whole creation of Him who is True, the heavenly,
With the terrestrial, all that supports the good creation,
All that favors the spread of the good Mazd-Yaçna religion.

"We praise whatever is good in thought, in word, or in action,
Past or future; we also keep clean whatever is excellent.

"O Ahura-Mazda, thou true and happy being!
We strive both to think, and to speak, and to do whatever is fittest
Both our lives to preserve, and bring them both to perfection.

"Holy spirit of earth, for our best works' sake, we entreat thee,
Grant us beautiful fertile fields—aye, grant them to all men,
Believers and unbelievers, the wealthy and those that have nothing."

Ahura-Mazda is thus spoken of in the Zend-Avesta:

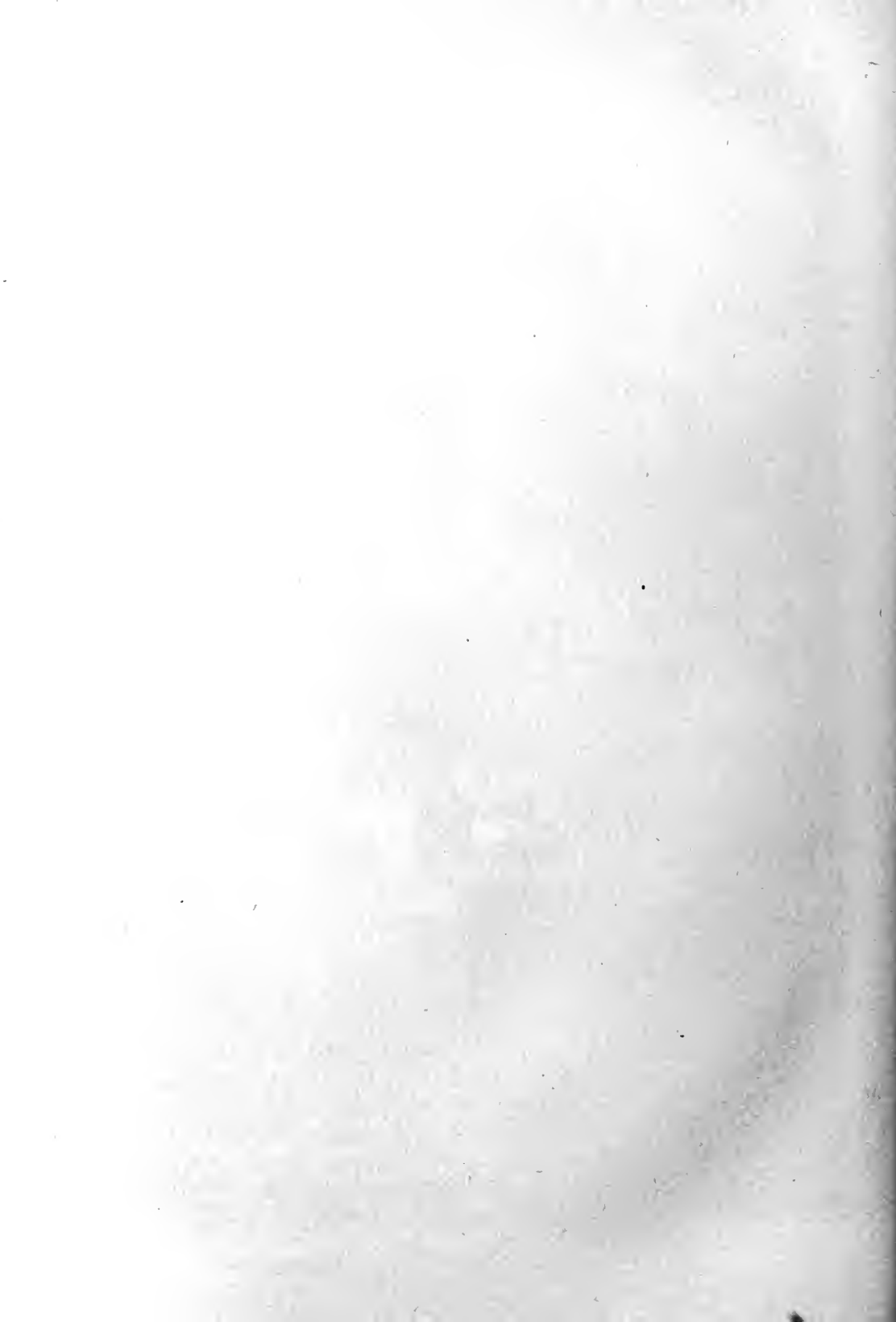
"Blessed is he, blessed are all men to whom the living wise God of
his own command should grant those two everlasting powers (immor-
tality and purity). I believe thee, O Ahura-Mazda, to be the best
thing of all, the source of light for the world. Everyone shall choose
thee as the source of light, thee, thee, holiest Mazda! . . .

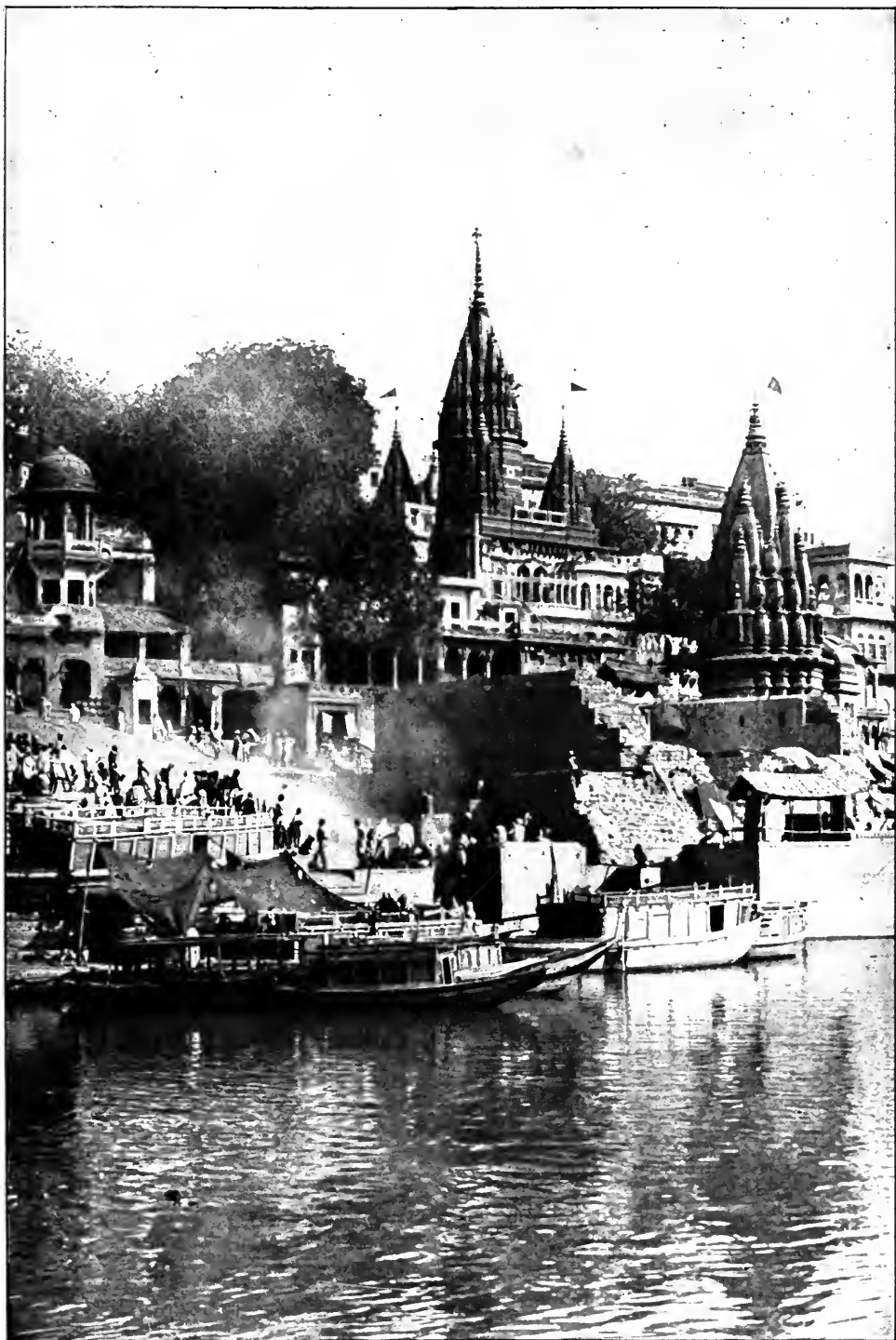
Hymn of
Praise to
Ahura-
Mazda.

"I ask thee, tell me it right, thou living God! Who was from the
beginning the Father of the pure world? Who has made a path for
the sun and for the stars? Who (but thou) makes the moon to in-
crease and to decrease? This I wish to know, except what I already
know.

"Who holds the earth and the skies above it? Who made the
waters and the trees of the field? Who is in the winds and storms that
they so quickly run? Who is the Creator of the good-minded beings,
thou Wise? Who has made the kindly light and the darkness, the
kindly sleep, and the awaking!

"Who has made the mornings, the noons and the nights, they who
remind the wise of his duty?"





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A BURNING GHAT ON THE GANGES AT BENARES, INDIA



CHAPTER VIII.

THE SANSKRITIC HINDOOS.

SECTION I.—GEOGRAPHY OF INDIA.

THE peninsula of Hindoostan contains almost a million and a quarter square miles. This great domain of Southern Asia is divided physically into three very distinct tracts, one towards the north-west, consisting of the basin drained by the Indus; one towards the east, or the basin drained by the Ganges; and one towards the south, or the peninsula proper. The north-western division, or the Indus valley, is the only one connected with ancient history. This region has already been described in our geographical account of the provinces of the Medo-Persian Empire. The portion of India north of the Vindya mountains was anciently called *Hindoostan*, and the region south of that range was designated as the *Deccan*.

India, or
Hindoos-
tan.

Hindoostan is bounded on the north by the Chinese Empire; on the east by Burmah, Siam and the Bay of Bengal; on the south by the Indian Ocean; and on the west by the Arabian Sea, Beloochistan and Afghanistan. It is about eighteen hundred miles in extent from north to south, and in its widest part about fifteen hundred miles from east to west. Its area is one million four hundred thousand square miles, and it contains about two hundred and fifty million inhabitants.

Location
and
Area.

The Himalaya mountains, which extend along its northern border, divide it from Thibet, and are the highest in the world; one of its peaks, Mt. Everest, almost six miles high, being the loftiest mountain peak on the globe. These mountains rise in successive stages from the plains, forming several parallel ridges, their tops being covered with perpetual snow. The Western Ghauts are a mountain range along the western shore of Hindoostan, reaching an elevation of almost two miles. The Eastern Ghauts are a less lofty mountain chain along the eastern coast.

Moun-
tains.

The Ganges is the principal river of Hindoostan. It rises in the Himalaya mountains; and, after a winding course of eight hundred miles among these chains, flows through the delightful plains for thir-

The
Ganges.

teen hundred miles, reaching the sea by many channels. A triangular island, two hundred miles long, is formed and intersected by several currents. The western branch, called the Hoogly river, is navigable by ships. The Ganges is the sacred river of the Hindoos, who believe that it has the power to cleanse them from all sin if they bathe in its waters, and therefore it is the object of their highest veneration. The entire navigable portion of this river, and the magnificent region which it drains, with its millions of people, are now under the dominion of Great Britain, which rules the entire peninsula of Hindoostan from the Himalayas on the north to Cape Comorin on the south, and from the frontiers of Burmah on the east to the confines of Afghanistan on the west.

**The
Indus.**

The Ganges receives the waters of eleven considerable rivers. It has annual inundations in July and August, caused by the rains and melting snows of the North. The Indus, or river of the Punjab and Scinde in the extreme west, is the second great river of Hindoostan; and rises on the northern slope of the Himalaya mountains in Thibet, and, turning southward, breaks through the mountains and flows south-west into the Arabian Sea. The Indus and its tributaries drain a fertile region called the Punjab, meaning *five rivers*. The principal tributaries of the Indus are the Chenab, the Sutlej and the Jhelum. The chief rivers of Southern India are the Nerbudda, the Godavery and the Kistna.

**Valleys
and
Plateaus.**

The extreme northern part of Hindoostan is mountainous and rugged. The valley of the Ganges, embracing the chief part of India, consists of a plain of unrivaled fertility, twelve hundred miles long and four hundred miles wide; over which flow large rivers with a tranquil and even current. To the westward is the great Indian desert, six hundred miles long. To the north-west is the extremely-fertile region of the Punjab. Around the Nerbudda is the plateau of Central India, twelve hundred feet above the level of the sea. Farther south is the plateau of the Deccan, still more elevated. Beyond this, on the east and west, the land sinks into a low, flat region.

Climate.

The climate of Hindoostan varies greatly in different parts of the country. The vast plains have an almost continual summer, yielding double harvests, with the luxuriant foliage and the parching heat of the torrid zone. The plateaus of Central India exhibit the products of temperate climates. The elevated mountain region to the extreme north displays immense forests of fir, and the mountain summits have the stern features of perpetual winter. The flat region to the south is hot and unhealthy. The year consists of three seasons—the rainy, the cold and the hot. The rainy season lasts from June to October, the cold from November to February, and the hot from March to May.

No country in the world is richer in the variety of its vegetable products. Among its trees are the teak, almulg, cocoa, betel, banian, jaca, etc. There is an infinite variety of the most delicious fruits, such as oranges, lemons, citrons, dates, almonds, mangoes, pineapples, melons, pomegranates, etc. Spices and aromatic plants abound. In some portions of the country are extensive tracts covered with impenetrable thickets of prickly shrubs and canes, called *jungles*, which are the retreat of wild beasts.

There are a great variety of animals found in India. There are numerous wild and tame elephants, which have been trained to the service of man from time immemorial, for war and the chase, as well as for beasts of burden and travel. The royal Bengal tiger is almost equal to the lion in strength, and is peculiar to India. The rhinoceros, the lion, the bear, the leopard, the chetah, or hunting leopard, the panther, the fox, the antelope, various kinds of deer, the nylghau, the wild buffalo, the yak, or grunting ox, are among the more important quadrupeds. The forests abound in monkeys, and huge crocodiles and venomous serpents of large size are found in the marshes. An infinite variety of birds of rich plumage are found in the jungles and the forests.

Hindoostan produces an abundance of minerals, such as iron, copper and lead. Diamonds are produced by washing in several places on the Kistna and Godavery. Golconda has long been renowned for its diamonds and other precious gems.

Off the southern coast of Hindoostan is the fine island of Ceylon, about three hundred miles long and about one hundred wide. The coast is low and flat, and the interior abounds in mountains of moderate height. The island produces fine fruits, and is celebrated for its cinnamon. The chief town is Colombo. The natives are the Cingalese and the Candians. The island belongs to Great Britain. Missionaries have been successful in converting the natives, and many English have settled in the country, and have introduced European improvements. The Hindoos are nearly black, though belonging to the Caucasian race, and to the Aryan branch. The Greeks had not heard of the country until Alexander the Great had invaded it. It was then and long afterwards called *India*, the term being applied to the entire region between China and the Arabian Sea. Afterward geographers divided it into *India beyond the Ganges*, and *India within the Ganges*. The former is at present termed *Farther India*, and the latter *Hindoostan*.

In ancient times Hindoostan was divided into many petty kingdoms of which we know nothing; and so it has remained for ages, except that the Mogul empire several centuries ago comprehended the entire coun-

Petty
States.

One
People.

try, as does the British dominion at the present time. Though divided into many tribes and castes, the Hindoos are one people. Hindoostan has been invaded by the world's great conquerors, such as Alexander the Great, Mahmoud of Ghiznee, Zingis Khan and Tamerlane; and was the seat of the great empire of Aurungzebe several centuries ago.

SECTION II.—HINDOO ORIGIN AND CIVILIZATION.

Un-
change-
ableness.

INDIA has been a land of mystery from the most remote antiquity. From the most ancient times it has been known as one of the most populous regions of the globe, "full of barbaric wealth and a strange wisdom." This celebrated land has attracted many of the great conquerors of the world's history, and has been overrun and subdued by the armies of Darius Hystaspes, of Alexander the Great, of Mahmoud of Ghiznee, of Zingis Khan, of Tamerlane, of Nadir Shah, of Lord Clive and Sir Arthur Wellesley. These conquerors, from the Persian king to the British East-India Company, have overrun and plundered India; "but have left it the same unintelligible, unchangeable and marvelous country as before. It is the same land now which the soldiers of Alexander described—the land of grotto temples dug out of solid porphyry; of one of the most ancient pagan religions of the world; of social distinctions fixed and permanent as the earth itself; of the sacred Ganges; of the idol of Juggernaut, with its bloody worship; the land of elephants and tigers; of fields of rice and groves of palm; of treasures filled with chests of gold, heaps of pearls, diamonds and incense. But, above all, it is the land of unintelligible systems of belief, of puzzling incongruities, and irreconcilable contradictions."

No
Ancient
Hindoo
Records.

The sacred books of the Hindoos are of the greatest antiquity, and their literature is one of the richest that has ever been produced, extending back twenty or thirty centuries. Yet the Hindoos have no history, no annals, no authentic chronology, for history belongs to this world, and chronology belongs to time. But the Hindoos take no interest in this world or in time. The ancient Egyptians considered events so important that they wrote on stone and upon the imperishable records of the land the most trifling occurrences and affairs of everyday life, inscribing them upon tombs and obelisks. But the Hindoos regarded this world and human events of so little account in comparison with the infinite world beyond this life that they made no record of even the most important events, and were thus the most unhistoric people on earth, caring more "for the minutiae of grammar, or the subtilties of metaphysics, than for the whole of their past." The only certain date which has escaped the general obscurity shrouding

ancient India is that of the Hindoo prince Chandragupta, a contemporary of Alexander the Great, and called Sandracottus by the Greek historians. He became king B. C. 315, when Gautama the Buddha had been dead, according to the Hindoo account, one hundred and sixty years. According to this account Buddha must have died B. C. 477. This is the only date transmitted to us by the ancient Hindoos.

But in recent years light has dawned upon us from an unexpected source. While we can derive no knowledge concerning the history of India from its literature, or from its inscriptions or carved temples, the science of language comes to our assistance. "The fugitive sounds, which seem so fleeting and so changeable, prove to be more durable monuments than brass or granite." The study of the Sanskrit language—the sacred, and now obsolete, language of the ancient Brahmanic Hindoos—has given us light concerning the ethnic origin of this people and their migration from their primeval home to the land of the Indus and the Ganges. "It has rectified the ethnology of Blumenbach, has taught us who were the ancestors of the nations of Europe, and has given us the information that one great family, the Indo-European, has done most of the work of the world." It informs us that this family, the Aryan, or Indo-European, consists of seven races—the Hindoos, the Medo-Persians, the Greeks, the Romans, who all migrated from their prehistoric ancestral home in Central Asia to the South of Asia and Europe; and the Celts, the Teutons and the Slavs, who entered Europe to the north of the Caucasus and the Caspian. This light has been furnished us by the new science of comparative philology. The comparison of the languages of the seven races just mentioned has made it clear that all these races were originally one; that they migrated from a region of Central Asia east of the Caspian and north-west of India; that they were originally a pastoral or nomad people and gradually adopted agricultural habits as they descended from the plains of the modern Turkestan into the valleys of the Indus and the Ganges and overspread the plateau of Iran. In these seven linguistic families the roots of the most common names are the same, the grammatical constructions are also the same, thus furnishing abundant evidence that the seven languages are descended from one common mother-tongue.

Recent
Literary
Dis-
coveries.

The original stock of the great Indo-European race in Central Asia before its dispersion has likewise been conjectured from the linguistic evidence before us. The original stock has been called *Aryan*, a designation which is found in Manu, who says: "As far as the eastern and western oceans, between the mountains, lies the land which the wise have named Arya-vesta, or *inhabited by honorable men*." The people

The
Aryans.

of Iran are thus named in the Zend-Avesta, with the same meaning of *honorable*. Herodotus says that the Medes were originally called *Aryans*. Strabo states that in the time of Alexander the Great the entire region about the Indus was called *Ariana*. In modern times the name *Iran* for Persia and *Erin* for Ireland are perhaps linguistic vestiges of the original family designation.

Their
Original
Home.

Long before the epoch of the Vedas, or the Zend-Avesta, the Aryans were living as a pastoral people on the great plains east of the Caspian Sea, in the region of the modern Turkestan. The condition of the undivided Aryans in Central Asia is deduced from the circumstance that the name of any fact is the same in two or more of the seven Indo-European languages, as we have seen in our account of the Zend and old Persian language. We have seen that the names for father, for house and boat were almost similar in the seven languages, from which we must infer that the prehistoric Aryans lived in houses, and that they had made some progress in navigation, and that they sailed in boats on the Jaxartes and the Oxus.

Pastoral
Charac-
ter.

That the Aryans were originally a pastoral people is implied in the very word *pastoral*, as *pa* in Sanskrit means to watch, to guard, as men guard cattle—from which an entire series of words has been derived in all the Aryan languages.

Pictet's
View.

According to Pictet, the prehistoric Aryans—the ancestors of the Hindoos, Medo-Persians, Greeks, Latins, Celts, Teutons and Slavs—were dwelling in Central Asia, in the region of Bactria, some three thousand years before Christ. They must have dwelt there long enough to develop a language which became the mother-tongue of all the Indo-European languages. They were a pastoral people, but not nomads, as they had fixed habitations. They had oxen, horses, sheep, goats, hogs and domestic fowls. Herds of cows fed in pastures, each owned by a community, and each having a cluster of stables in the center. The daughters of the house were the dairy-maids. The food was mainly the products of the dairy and the flesh of the cattle. The cow was the most important animal, and its name was given to many plants, and even to the clouds and stars, wherein many fancied heavenly herds to be passing over the firmament.

Aryan
Social
Life.

The Aryans were likewise an agricultural people, as they certainly had barley, and perhaps other cereals before their separation into the three branches which spread over India, Media and Persia, and Europe. They possessed the plow, also mills for grinding grain. They had hatchets, hammers and augurs. They were acquainted with gold, silver, copper and tin. They could spin and weave, and were acquainted with pottery. Their houses had doors, windows and fireplaces. They had cloaks or mantles. They boiled and roasted meat, and used soup.

They had lances, swords, bows and arrows, and shields. They had family life, some simple laws, games, dances, and wind instruments. They were acquainted with the decimal notation, and their year had three hundred and sixty days. They worshiped the heaven, the earth, the sun, fire, water, wind; but this Nature-worship was developed out of an earlier monotheism.

It is believed to have been three thousand years before Christ when the Aryan ancestors of the Hindoos crossed the Indus and settled in the Hindoo peninsula, which they eventually overspread, conquering the original dark-skinned races of the peninsula and intermingling with them. After the Aryan emigrants had settled in the region between the Punjab and the Ganges, they became transformed from warlike shepherds into tillers of the soil and builders of cities. India became one of the most ancient seats of civilization, the Hindoos attaining a high degree of advancement in art, literature and philosophy; but their civilization at length became stationary, and they made no further progress. Their literature was immense; and their works were all written in the very ancient and sacred Sanskrit language, now obsolete; and many of these works are about four thousand years old. The oldest works in the Hindoo literature are the *Vedas*, the early sacred writings.

Aryan
Migration
to India.

M. Saint-Martin says that the last hymn of the *Vedas* was written when the Hindoos had arrived at the Ganges from the Indus, and were building their oldest city at the confluence of the river with the Jumna. They then had a white complexion, and called the race whom they conquered *blacks*, who subsequently became *Sudras*, or the lowest caste of India.

Saint
Martin's
View.

After conquering the original dark-skinned natives of the country, the Aryan immigrants imposed a system of castes in the severest form upon the population. The number of castes was four, and the members of each were not allowed to intermarry or associate with those of any other caste. This rule has been strictly adhered to by the Hindoos to the present time. The first caste was that of the priests, or Brahmins, who were a wealthy, honorable and privileged class, possessing the chief political and ecclesiastical power, and were held in greater respect and veneration than the princes. They were regarded as sacred and inviolable. They were not subject to corporeal punishment for any crime, were exempt from all taxation, and constituted the king's chief council and held all the offices. The next caste was that of the warriors, who were responsible for the security and defense of the state, in return for their compensation and certain privileges. But the peaceful character of the people and the remoteness of the country from powerful enemies furnished little occasion for military duty; and

Origin
of Hindoo
Castes.

thus the soldiers soon became slothful and degenerate, thus making it easy for the priests, or Brahmins, to maintain their political ascendancy. The kings belonged to the soldier caste. The third caste was composed of the tillers of the soil, merchants, tradesmen and mechanics, who were heavily burdened with taxes and held the land only in right of occupancy, not ownership. The fourth caste was that of the servants and laborers, called *Sudras*, who were descended from the dark-skinned aborigines conquered by the Aryan immigrants. Every man was obliged to follow his father's occupation; and those who violated the rules of caste—a crime considered worse than death—became *Pariahs*, or outcasts. They were regarded by the other Hindoos as the refuse of mankind, and were treated with the deepest contempt. "They do not venture to dwell in the towns, cities or villages, or even in their neighborhood; everything they touch is looked upon as unclean, and it is pollution even to have seen them."

Sanskrit
Litera-
ture.

The rigorous division of Hindoo society into castes, laid down by the Brahmins as a divine ordinance, checked the progress of civilization after it had reached a certain point, and caused it to lapse into a state of repose and stagnation. The sensibility and creative imagination of the Hindoos appears in their copious literature, which relates intimately to their theology and religion. The most important of their literary productions are the four books of the *Vedas*, which are held in the most profound respect by all classes of Hindoos, as their religion. They include religious hymns and prayers, directions respecting sacrifices, and moral proverbs and maxims. The laws of Manu are most highly revered after the *Vedas*. The Hindoos possessed many other poetical works, distinguished for highly figurative language and for deep sensibility and religious feeling. Many of these have been brought to Europe by the English since their conquest of the country, and have been translated by scholars into the modern European languages. In the first century after Christ—many ages before Copernicus lived—Aryabhatta, a Hindoo, taught that the earth is a sphere, and that it revolves on its own axis.

Vedas.

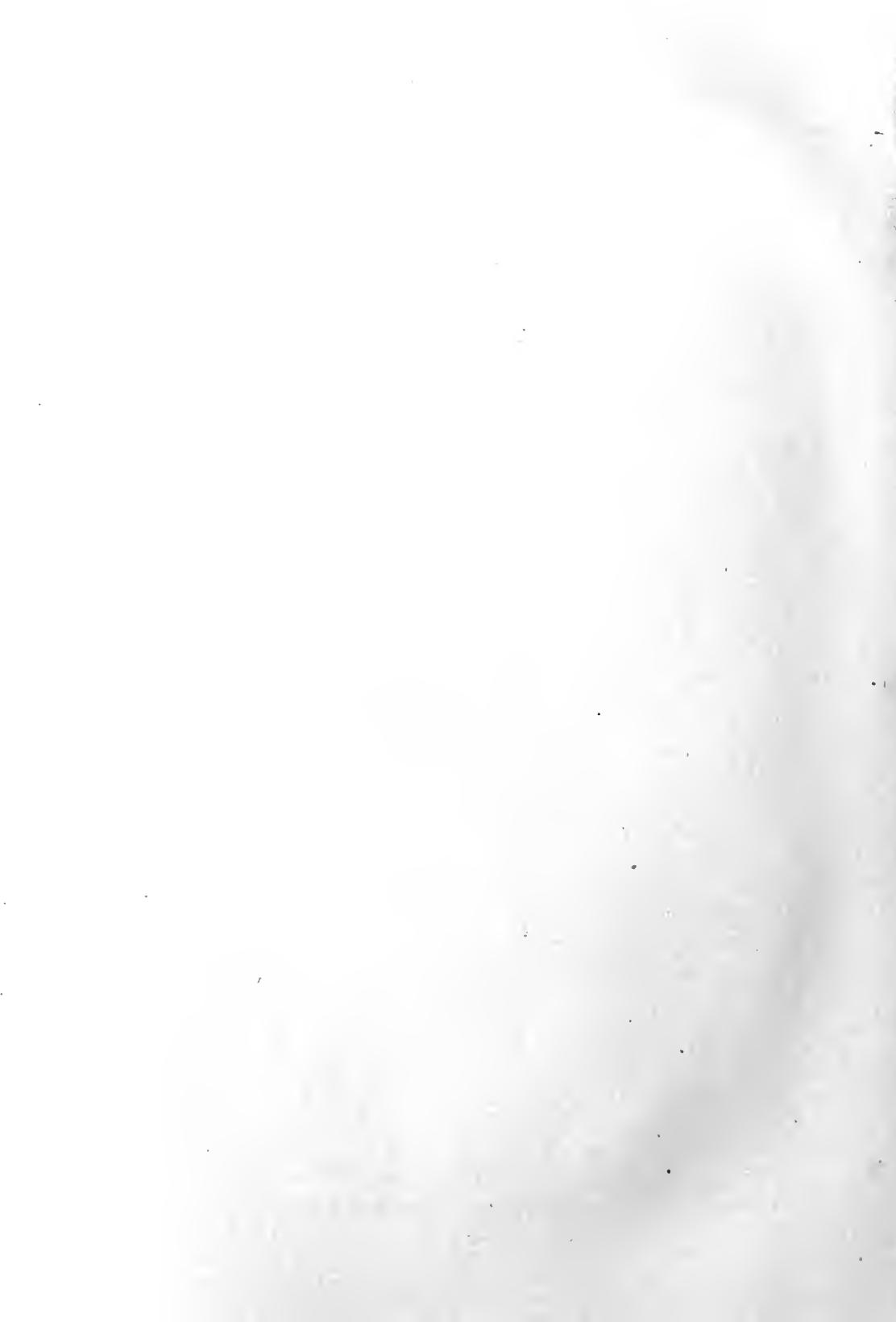
Discovery
by Sir
William
Jones.

The vast realm of Sanskrit literature was unknown to Europe until a century ago, when Sir William Jones, the great English scholar and Orientalist, introduced it to the knowledge of the West. "The vast realm of Hindoo, Chinese and Persian genius was as much a new continent to Europe, when discovered by Sir William Jones, as America was when made known by Columbus. Its riches had been accumulating during thousands of years, waiting till the fortunate man should arrive, destined to reveal to our age the barbaric pearl and gold of the gorgeous East—the true wealth of Ormus and of Ind."



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DRAVIDIAN TEMPLE CUT IN SOLID ROCK AT ELLORA, INDIA



Sir William Jones translated the laws of Manu, extracts from the Vedas, and other works, from the Sanskrit into English. Since his time wonderful progress has been made in the study of Sanskrit literature, especially within the last half century, since the time when the Schlegels led the way in this field. Professors of Sanskrit are now found in all the great European universities, and this country has produced one eminent Sanskrit scholar in Professor William D. Whitney, of Yale College. Among the leading modern Sanskrit scholars was Professor Max Müller, of the University of Oxford, in England, a native of Germany. The system of Brahmanism, which until recently was only known to Western readers through the works of Colebrooke, Wilkins, Wilson and a few others, has now become accessible through the writings of Max Müller, Lassen, Bopp, Weber, Windischmann, Burnouf, Muir, Vivien de Saint-Martin, and a host of other distinguished writers in Germany, France and England.

Modern
Sanskrit
Scholars.

Hindoo art, as well as literature, was intimately connected with religion. Especially worthy of attention are the rock-hewn temples and grottoes, the most renowned of which are those found at Ellora, in the middle of Lower India; at Salsette, near Bombay, and on the island of Elephanta, in the bay of Bombay. In these places we see temples, grottoes, dwellings and passages, covered with images and inscriptions cut one above another in the solid rock, and extending for miles. These grottoes contain a vast quantity of works executed artistically and elaborately, which must have required the labors of many thousands of men for countless ages, and the greatest diligence and perseverance, for their completion.

Hindoo
Art.

The great abundance of the productions of nature and art in India, such as pearls, precious stones, ivory, spices, frankincense and silks, has made that country famous from an early period, as the great center of the maritime and caravan trade, and has likewise made it a constant prey to foreign invasion and conquest. Disunited, and divided into many petty kingdoms, and weakened by the system of castes and other institutions, enervated by the lack of individual freedom, the Hindoos were easily subdued by foreign invaders.

India a
Prey to
Foreign
Conquest.

SECTION III.—BRAHMANISM.

THE religion of the Vedas consisted of odes and hymns—a religion of worship simply by adoration. There were sometimes prayers for temporal blessings, sometimes only for sacrifices and libations. There are scarcely any traces of human sacrifices.

Religion
of the
Vedas.

**Four
Vedic
Periods.**

Max Müller divides the Vedic age into four periods, thus: Sutra period, from B. C. 200 to B. C. 600. Brahmana period, from B. C. 600 to B. C. 800. Mantra period, from B. C. 800 to B. C. 1000. Chandas period, from B. C. 1000 to B. C. 1200. Dr. Haug considers the Vedic period as extending from B. C. 1200 to B. C. 2000, and the very oldest hymns to have been composed B. C. 2400.

**Vedic
Gods.**

Indra, the god of the air, is the chief deity in the oldest Vedas. He becomes Zeus in Greek, and Jupiter in Latin. The hymns to Indra sound very much like the Psalms of David. Indra is invoked as the most ancient god whom the fathers worshiped. Next to Indra comes Agni, the god of fire. Fire is worshiped as the principal motion on earth, as Indra was the moving power above the earth. The forms of the flame and all belonging to it are worshiped, as well as the fire itself. All nature is called Aditi, whose children are named Adityas. M. Maury quotes from Gautama these words: "Aditi is heaven; Aditi is air; Aditi is mother, father and son; Aditi is all the gods and the five races; Aditi is whatever is born and will be born; in short the heavens and the earth, the heavens being the father and the earth the mother of all things." This closely resembles the Greek Zeus-pateer and Gee-mêteer. Varuna is the vault of heaven. Mitra is frequently associated with Varuna in the Vedic hymns. Mitra is the sun illuminating the day, while Varuna was the sun with an obscure face going back in the darkness from west to east to again take his luminous disk. From Mitra the Persian Mithra appears to be derived. In the Veda there are no invocations to the stars, but the Aurora, or Dawn, is greatly admired; as are likewise the Aswins, or twin gods, who in Greece become the Dioscuri. Rudra, the god of storms, is supposed by some writers to be the same as Siva. But the two antagonistic worships of Vishnu and Siva do not appear until long after this period. Vishnu appears frequently in the Veda, and his three steps are often alluded to. These steps of Vishnu measure the heavens, but his actual worship appeared at a much later period.

**Vedic
Theology.**

The theology taught by the Vedas embraced such chief gods as Indra, god of the air; Varuna, god of light, or heaven; Agni, god of fire; Savitri, god of the Sun; and Soma, god of the moon. Yama was the god of death. All the powers of Nature were personified in turn, as earth, food, wine, seasons, months, day, night and dawn. Indra and Agni were the chief of all the divinities, but an original monotheism lurks behind this incipient polytheism, as each god in turn becomes the Supreme Being. The Universal Deity appears first in one form of Nature, then in another. Colebrooke says that "the ancient Hindoo religion recognizes but one God, not yet sufficiently discriminating the creature from the Creator." And Professor Max Müller says: "The

hymns celebrate Varuna, Indra, Agni, etc., and each in turn is called supreme. The whole mythology is fluent. The powers of nature become moral beings."

Max Müller adds: "It would be easy to find, in the numerous hymns of the Veda, passages in which almost every single god is represented as supreme and absolute. Agni is called 'Ruler of the Universe'; Indra is celebrated as the strongest god, and in one hymn it is said, 'Indra is stronger than all.' It is said of Soma that he 'conquers every one.'"

Traces
of
Monothe-
ism.

But clearer traces of monotheism than these are found in the Vedas. In one hymn of the Rig-Veda it is said: "They call him Indra, Mitra, Varuna, Agni; then he is the well-winged heavenly Garutmat; that which is One, the wise call it many ways; they call it Agni, Yama, Matarisvan."

Unity of
God.

The following from the Rig-Veda, the oldest of the Vedic hymns, clearly expresses the unity of God:

"In the beginning there arose the Source of golden light. He was the only born Lord of all that is. He established the earth, and this sky. Who is the God to whom we shall offer our sacrifice?"

Vedic
Extracts.

"He who gives life. He who gives strength; whose blessing all the bright gods desire; whose shadow is immortality, whose shadow is death. Who is the God to whom we shall offer our sacrifice?"

"He who through his power is the only king of the breathing and awakening world. He who governs all, man and beast. Who is the god to whom we shall offer our sacrifice?"

"He whose power these snowy mountains, whose power the sea proclaims, with the distant river. He whose these regions are, as it were his two arms. Who is the god to whom we shall offer our sacrifice?"

"He through whom the sky is bright and the earth firm. He through whom heaven was established; nay, the highest heaven. He who measured out the light in the air. Who is the god to whom we shall offer our sacrifice?"

"He to whom heaven and earth, standing firm by his will, look up, trembling inwardly. He over whom the rising sun shines forth. Who is the god to whom we shall offer our sacrifice?"

"Wherever the mighty water-clouds went, where they placed the seed and lit the fire, thence arose he who is the only life of the bright gods. Who is the god to whom we shall offer our sacrifice?"

"He who by his might looked even over the water-clouds, the clouds which gave strength and lit the sacrifice; *he who is God above all gods*. Who is the god to whom we shall offer our sacrifice?"

"May he not destroy us—he the creator of the earth—or he, the righteous, who created heaven; he who also created the bright and

mighty waters. Who is the god to whom we shall offer our sacrifices? ”

Hymns to
Agni.

This is one of many hymns to Agni:

“Agni, accept this log which I offer to thee, accept this my service; listen well to these my songs.

“With this log, O Agni, may we worship thee, thou son of strength, conqueror of horses! and with this hymn, thou high-born!

“May we thy servants serve thee with songs, O granter of riches, thou who lovest songs and delightest in riches.

“Thou lord of wealth and giver of wealth, be thou wise and powerful; drive away from us the enemies!

“He gives us rain from heaven, he gives us inviolable strength, he gives us food a thousandfold.

“Youngest of the gods, their messenger, their invoker, most deserving of worship, come, at our praise, to him who worships thee and longs for thy help.

“For thou, O sage, goest wisely between these two creations (heaven and earth, gods and men), like a friendly messenger between two hamlets.

“Thou art wise, and thou hast been pleased; perform thou, intelligent Agni, the sacrifice without interruption, sit down on this sacred grass!”

Hymns to
Indra.

Indra is praised thus in the Rig-Veda:

“He who as soon as born is the first of the deities, who has done honor to the gods by his deeds; he at whose might heaven and earth are alarmed and who is known by the greatness of his strength; he, men, is Indra.

“He who fixed firm the moving earth, who spread the spacious firmament; he, men, is Indra.

“He who having destroyed Vritra, set free the seven rivers; who recovered the cows; who generated fire in the clouds; who is invincible in battle; he, men, is Indra.

“He to whom heaven and earth bow down; he at whose might the mountains are appalled; he who is drinker of the Soma juice, the firm of frame, the adamant armed, the wielder of the thunderbolt; he, men, is Indra. May we envelope thee with acceptable praises as husbands are embraced by their wives.”

Hymns to
Varuna.

Some of the verses in this hymn bear a strong likeness to one of the grandest Psalms in the Bible, the 139th:

“The great lord of these worlds sees as if he were near. If a man thinks he is walking by stealth the gods know it all.

“If a man stands or walks or hides, if he goes to lie down or to get up, what two people sitting together whisper, King Varuna knows it, he is there as the third.”

(So the Psalmist says: "Thou compassed my path and my lying down and art acquainted with all my ways." Verse 3.)

"This earth, too, belongs to Varuna the king, and this wide sky with its ends far apart. The two seas (the sky and the ocean) are Varuna's loins; he is also contained in this drop of water.

"He who should flee far beyond the sky, even he would not be rid of Varuna the king. His spies proceed from heaven toward this world; with thousand eyes they overlook this earth. (Compare with this verse 7 to 12 of the same Psalm.)

"King Varuna sees all this, what is between heaven and earth, and what is beyond. He has counted the twinklings of the eyes of men. As a player throws the dice, he settles all things.

"May all thy fatal nooses, which stand spread out seven by seven and threefold, catch the man who tells a lie, may they pass by him who tells the truth."

We must not omit a few verses from prayers in which pardon for sin is sought:

"However we break thy laws from day to day, men as we are, O god Varuna,

"Do not deliver us unto death, nor to the glow of the furious, nor to the wrath of the spiteful!"

Again:

"Wise and mighty are the works of him who stemmed asunder the wide firmaments (heaven and earth). He lifted on high the bright and glorious heaven; he stretched out apart the starry sky and the earth.

"I ask, O Varuna! wishing to know this my sin. I go to ask the wise. The sages all tell me the same: Varuna it is who is angry with thee. * * *

"Absolve us from the sins of our fathers, and from those which we committed with our own bodies."

The following contains some of the finest verses in the Veda:

"Let me not yet, O Varuna! enter into the house of clay; have mercy, almighty, have mercy!

"If I go along trembling, like a cloud driven by the wind; have mercy, almighty, have mercy!

"Through want of strength, thou strong and bright god, have I gone wrong; have mercy, almighty, have mercy!

"Thirst came upon the worshiper, though he stood in the midst of the waters; have mercy, almighty, have mercy!

"Whenever we men, O Varuna! commit an offence before the heavenly host, whenever we break the law through thoughtlessness; punish us not, O god, for that offence!"

Hymn to
Ushas.

The following is a fine, simple hymn to Ushas:

"She shines upon us, like a young wife, rousing every living being to go to his work. When the fire had to be kindled by men she made the light by striking down darkness.

"She rose up, spreading far and wide, and moving everywhere. She grew in brightness, wearing her brilliant garment. The mother of the cows (that is, the mornings), the leader of the days, she shone gold-colored, lovely to behold.

"She, the fortunate, who brings the eye of the gods, who leads the white and lovely steed (of the sun), the dawn was seen revealed by her rays, with brilliant treasures, following every one.

"Thou who art a blessing where thou art near, drive far away the unfriendly; make the pasture wide, give us safety! Scatter the enemy, bring riches! Raise up wealth to the worshiper, thou mighty Dawn.

"Shine for us with our best rays, thou bright Dawn, thou who lengthenest our life, thou the love of all, who givest us food, who givest us wealth in cows, horses and chariots.

"Thou daughter of the sky, thou high-born Dawn, whom the Vasishthas magnify with songs, give us riches high and wide; all ye gods protect us always with your blessings."

[Vasishtha was a leading Vedic poet.]

Origin
of all
Things.

One of the Vedic poets who sought out the origin of all things asks thus: "Who has seen the primeval being at the time of his being born, when that which had no essence bore that which had an essence? Where was the life, the blood, the soul of the world? Who sent to ask this from the sage that knew it? * * * Immature in understanding, undiscerning in mind, I inquire after those things which are hidden even from the gods. * * * Ignorant, I inquire of the sages who know, who is the Only One who upheld the spheres ere they were created? * * * They call him Indra, Mitra, Varuna, Agni—then he is the beautiful-winged heavenly Garutmat; that which is one, the wise give it many names—they call it Agni, Yama, Matarisvan."

A still bolder Vedic poet indulges in the deepest metaphysical speculations, as expressed in the following lines:

Meta-
physical
Explana-
tion.

"A time there was when nothing that now is
Existed—no, nor that which now is not;
There was no sky, there was no firmament.
What was it that then covered up and hid
Existence? In what refuge did it lie?
Was water then the deep and vast abyss,
The chaos in which all was swallowed up?
There was no Death—and therefore nought immortal.

There was no difference between night and day.
 The one alone breathed breathless by itself;
 Nor has aught else existed ever since.
 Darkness was spread around; all things were veiled
 In thickest gloom, like ocean without light.
 The germ that in a husky shell lay hid,
 Burst into life by its own innate heat.
 Then first came Love upon it, born of mind,
 Which the wise men of old have called the bond
 'Twixt uncreated and created things.
 Came this bright ray from heaven, or from below?
 Female and male appeared, and Nature wrought
 Below, above wrought Will. Who truly knows,
 Who has proclaimed it to us, whence this world
 Came into being? The great gods themselves
 Were later born. Who knows then whence it came?
 The Overseer, that dwells in highest heaven,
 He surely knows it, whether He himself
 Was, or was not, the maker of the whole,
 Or shall we say that even He knows not?"

The following hymn from the Vedas indicates that the Vedic poets had aspirations after immortality:

**Aspira-
tions after
Immor-
tality.**

- "Where there is eternal light, in the world where the sun is placed,
In that immortal, imperishable world, place me, O Soma.
- "Where King Vaivaswata reigns, where the secret place of heaven is,
Where the mighty waters are, there make me immortal.
- "Where life is free, in the third heaven of heavens,
Where the worlds are radiant, there make me immortal.
- "Where wishes and desires are, where the place of the bright sun is,
Where there is freedom and delight, there make me immortal.
- "Where there is happiness and delight, where joy and pleasure reside,
Where the desires of our heart are attained, there make me immortal."

In the Rig-Veda is a hymn to be sung at burial service, as follows:

**Hymn to
Mother
Earth.**

- "Approach thou now the lap of Earth, thy mother,
The wide-extending Earth, the ever-kindly;
A maiden soft as wool to him who comes with gifts,
She shall protect thee from destruction's bosom.
- "Open thyself, O Earth, and press not heavily;
Be easy of access and of approach to him,
As mother with her robe her child,
So do thou cover him, O earth!

“May Earth maintain herself thus opened wide for him;
 A thousand props shall give support about him;
 And may those mansions ever drip with fatness;
 May they be there forevermore his refuge.

“Forth from about thee thus I build away the ground;
 As I lay down this clod may I receive no harm;
 This pillar may the Fathers here maintain for thee;
 May Yama there provide for thee a dwelling.”

Laws of
 Manu.

Brahmanism began long after the age of the Vedas, and its text-book is the Laws of Manu. Siva and Vishnu are yet unknown. Vishnu is named but once, Siva not at all. The writer knows only three of the Vedas. The Atharva-Veda is later. As Siva is named in the oldest Buddhist writings, the Laws of Manu must have been more ancient than these. In the time of Manu the Aryans were dwelling in the valley of the Ganges. The caste-system was then completely established, and the Brahmans' authority was supreme. The Indus and the Punjab were then wholly forgotten. The Laws of Manu were established somewhere from B. C. 1200 to B. C. 700. Wilson, Max Müller, Lassen and Saint-Martin believed them to have been written about B. C. 900 or B. C. 1000. Brahma has now become acknowledged as the Supreme Deity, and one still comes into relation with him through sacrifice. Nothing is said about widow-burning in Manu; but it is mentioned in the Mahabharata, one of the great epics, which appears later.

Aryan
 Transfor-
 mation.

In the region of the Sarasvati, a holy river, formerly emptying into the Indus, but now lost in the desert, the Aryan race in India was transformed from a people of nomads into a settled community. They there received their laws, built their first cities, and founded the Solar and Lunar monarchies.

The First
 Manu.

The Manu of the Vedas and the Manu of the Brahmans are very different personages. In the Vedas the first Manu is called the father of mankind. He also—like Xisuthrus, Sisit or Noah—escapes destruction from a deluge by building a ship, which a fish advised him to do. He preserved the fish, which grew to a vast size, and when the flood came it acted as a tow-boat to drag the ship of Manu to a mountain, as we are told in a Brahmana.

Name.

The Brahmans appear afterward to have given the name of Manu to their code of laws. Sir William Jones first translated these.

Extract
 on
 Creation
 from
 First Book
 of Manu.

The following is from the First Book of the Laws of Manu on Creation:

“The universe existed in darkness, imperceptible, undefinable, undiscoverable, and undiscovered; as if immersed in sleep.”

“Then the self-existing power, undiscovered himself, but making the world discernible, with the five elements and other principles, appeared in undiminished glory, dispelling the gloom.”

“He, whom the mind alone can perceive, whose essence eludes the external organs, who has no visible parts, who exists from eternity, even he, the soul of all beings, shone forth in person.

“He having willed to produce various beings from his own divine substance, first with a thought created the waters, and placed in them a productive seed.”

“The seed became an egg bright as gold, blazing like the luminary with a thousand beams; and in that egg he was born himself, in the form of Brahma, the great forefather of all spirits.

“The waters are called *Nará*, because they were the production of Nara, or the spirit of God; and hence they were his first *ayana*, or place of motion; he hence is named *Nara yana*, or moving on the waters.

“In that egg the great power sat inactive a whole year of the creator, at the close of which, by his thought alone, he caused the egg to divide itself.

“And from its two divisions he framed the heaven above and the earth beneath; in the midst he placed the subtile ether, the eight regions, and the permanent receptacle of waters.

“From the supreme soul he drew forth mind, existing substantially though unperceived by sense, immaterial; and before mind, or the reasoning power, he produced consciousness, the internal monitor, the ruler.

“And before them both he produced the great principle of the soul, or first expansion of the divine idea; and all vital forms endued with the three qualities of goodness, passion, and darkness, and the five perceptions of sense, and the five organs of sensation.

“Thus, having at once pervaded with emanations from the Supreme Spirit the minutest portions of fixed principles immensely operative, consciousness and the five perceptions, he framed all creatures.

“Thence proceed the great elements, endued with peculiar powers, and mind with operations infinitely subtile, the unperishable cause of all apparent forms.

“This universe, therefore, is compacted from the minute portions of those seven divine and active principles, the great soul, or first emanation, consciousness, and five perceptions; a mutable universe from immutable ideas.

“Of created things, the most excellent are those which are animated; of the animated, those which subsist by intelligence; of the intelligent, mankind; and of men, the sacerdotal class.

"Of priests, those eminent in learning; of the learned, those who know their duty: of those who know it, such as perform it virtuously; and of the virtuous, those who seek beatitude from a perfect acquaintance with scriptural doctrine.

"The very birth of Brahmans is a constant incarnation of Dharma, God of justice; for the Brahman is born to promote justice, and to procure ultimate happiness.

"When a Brahman springs to light, he is born above the world, the chief of all creatures, assigned to guard the treasury of duties, religious and civil.

"The Brahman who studies this book, having performed sacred rites, is perpetually free from offence in thought, in word and in deed.

"He confers purity on his living family, on his ancestors, and on his descendants as far as the seventh person, and he alone deserves to possess this whole earth."

**Second
Book.**

The Second Book of Manu treats of education and the priesthood. It condemns self-love as an unworthy motive, also the performance of sacrifices and the practice of penances and austerities for the sake of a reward. It enjoins upon priests to beg their food, first of their mothers, sisters, or mother's whole sisters, then of some other female who will not disgrace them. A priest who knows the Veda, and is able to pronounce to himself, both morning and evening, the syllable *óm*, attains the sanctity conferred by the Veda. The book condemns sensuality and declares no man thus contaminated ever able to procure felicity either from the Vedas or from liberality, sacrifices, strict observances, or pious austerities. It declares that a student who humbly follows his teacher will attain knowledge, the means of salvation. Sensual indulgence is to be repented of by fasts, the performance of ablutions, and the reading of texts from the Vedas.

**Fourth
Book.**

The Fourth Book treats on private morals, enjoining upon Brahmans the strict observance of truth as the primal rule, and condemning falsehood in the severest terms, declaring that sacrifice becomes vain by falsehood. It declares that in one's passage to the next world, no one, not even of his family or relatives, remains in his company, his virtue only adhering to him.

**Fifth
Book.**

The Fifth Book relates to diet. It requires entire abstinence from animal flesh of any kind, because it involves the taking of animal life, which is totally prohibited. It also commands total abstinence from all intoxicating drink. It enjoins its devotees to subsistence on pure fruit and roots, and such grains as are eaten by hermits. Sacred learning, austere devotion, fire, holy aliment, earth, the wind, water, air, the sun, time, and prescribed acts of religion, are mentioned as purifiers of embodied spirits. Of all pure things purity in acquiring

wealth is pronounced the most excellent. The learned are declared purified by forgiving injuries; those who are negligent by liberality; those with secret faults by pious meditation; those who best know the Veda by devout austerity. Bodies are declared cleansed by water; the mind is pronounced purified by truth; the vital spirit by theology and devotion; the understanding by clear knowledge. Women are allowed no sacrifice separate from their husbands, nor any religious rite, nor fasting; "as far only as a wife honors her lord, so far is she exalted in heaven." "A faithful wife, who wishes to attain in heaven the mission of her husband, must do nothing unkind to him, be he living or dead." She is enjoined to emaciate her body by living voluntarily on pure flowers, roots and fruit; and when her lord is deceased she is not to pronounce the name of another man. She is enjoined to continue until death forgiving all injuries, performing harsh duties, avoiding all sensual pleasures, and cheerfully practicing the strictest rules of virtue followed by those women who are devoted to their husbands.

Sixth
Book.

The Sixth Book of the Laws of Manu relates to devotion. It appears that the Brahmins were accustomed to becoming ascetics, or entering religion, as the Roman Catholics would say. A Brahmin, or twice-born man, who desires to become an ascetic, must relinquish his home and family and go to live in the forest. He must subsist on roots and fruit, and clothe himself in a bark garment or a skin. He must bathe in the morning and in the evening, and allow his hair to grow. He must spend his time in reading the Vedas, with his thoughts intent on the Supreme Being. He must be "a perpetual giver but no receiver of gifts; with tender affection for all animated bodies." He must perform various sacrifices with offerings of fruits and flowers. He must practice austerities by exposing himself to heat and cold, and "for the purpose of uniting his soul with the Divine Spirit he must study the Upanishads."

"A Brahmin, having shuffled off his body by these modes, which great sages practice, and becoming void of sorrow and fear, is exalted into the Divine essence."

"Let him not wish for death. Let him not wish for life. Let him expect his appointed time, as the hired servant expects his wages."

"Meditating on the Supreme Spirit, without any earthly desire, with no companion but his own soul, let him live in this world seeking the bliss of the next."

The anchorite is to beg his food, but only once a day. If it is refused him, he must not be sorrowful; and if he receives it, he must not be glad. He must meditate on the "subtle indivisible essence of the Supreme Being." He must be careful not to destroy the life of even the smallest insect. He must make atonement for the death of

those which he has unknowingly destroyed, by making six suppressions of his breath, repeating at the same time the trilateral syllable A U M. In this way he will finally become united with the Eternal Spirit, "and his good deeds will be inherited by those who love him, and his evil deeds by those who hate him."

**Seventh
Book.**

The Seventh Book relates to the duties of rulers. One of these duties is to reward the good and to punish the wicked. "The genius of punishment is a son of Brahma, and has a body of pure light." Punishment is considered an active ruler. It governs the human race, it dispenses laws, it preserves mankind, and it is the perfection of justice. If it were not inflicted, all classes of mankind would become corrupt, all barriers would be cast away, and complete confusion would be the result. Kings must respect the Brahmans, must shun vices, must choose good counselors and brave soldiers. A king must be a father to his people. When going to war he must observe the rules of honorable warfare, must not use poisoned arrows, must not strike a fallen foe, nor one who begs for life, nor one unarmed, nor one who surrenders. He must not take too little revenue, and thus "cut up his own root"; nor too much, and thus "cut up the root of others." He must be severe when necessary, and mild when necessary.

**Eighth
Book.**

The Eighth Book relates to civil and criminal law. The Raja is required to hold his court daily, aided by his Brahmans, and to decide causes respecting debts and loans, sales, wages, contracts, boundaries, slander, assaults, theft, robbery, and other crimes. The Raja, "understanding what is expedient or inexpedient, but considering only what is law or not law," is expected to investigate all disputes. He must protect unprotected women, restore property to its rightful owner, must not encourage litigation, and must decide in accordance with rules of law. The rules correspond almost exactly to our law of evidence. Witnesses are warned to tell the truth in every case by considering that, though they may think that no one sees them, the gods clearly see them and likewise the spirits in their own breasts.

"The soul itself is its own witness, the soul itself is its own refuge; offend not thy conscious soul, the supreme internal witness of men."

"The fruit of every virtuous act which thou hast done, O good man, since thy birth, shall depart from thee to the dogs, if thou deviate from the truth."

"O friend to virtue, the Supreme Spirit, which is the same with thyself, resides in thy bosom perpetually, and is an all-knowing inspector of thy goodness or wickedness."

The law then describes the punishments which the gods would inflict upon false witnesses; but strangely permits false witness to be given for benevolent reasons, to save an innocent man from a tyrant.

This is styled "the venial sin of benevolent falsehood." The book then describes weights and measures, also the rate of usury, which is set down at five per cent. Compound interest is forbidden. The law of deposits takes considerable space, as in all Asiatic lands, where investments are not easy. Much is said concerning the wages of servants, particularly such as are employed to watch cattle, and the responsibilities devolving upon them. The law of slander is carefully defined. Crimes of violence are likewise described in detail. If a man strikes a human or animal creature so as to cause pain, he shall himself be struck in the same manner. A man is permitted to chastise with a small stick his wife, his son or his servant, but not the head or any noble part of the body. But the Brahmans have the protection of special laws.

"Never shall the king flay a Brahman, though convicted of all possible crimes; let him banish the offender from his realm, but with all his property secure and his body unhurt."

"No greater crime is known on earth than flaying a Brahman; and the king, therefore, must not even form in his mind the idea of killing a priest."

The Ninth Book relates to women, to families, and to the law of castes. It says that women must be kept in a dependent condition.

**Ninth
Book.**

"Their fathers protect them in childhood; their husbands protect them in youth; their sons protect them in age. A woman is never fit for independence."

It is said to be men's duty to watch and guard women, and not very flattering views are expressed regarding the female character.

"Women have no business with the text of the Veda; this is fully settled; therefore having no knowledge of expiatory texts, sinful women must be as foul as falsehood itself. This is a fixed law."

It is said, however, that good women become like goddesses, and shall be joined to their husbands in heaven, and that a man is only perfect when he consists of three persons united—himself, his wife and his son. Manu likewise ascribes to ancient Brahmans a maxim almost literally like one of the Bible, namely, "The husband is even one person with his wife." Manu says nothing about the burning of widows, but gives minute directions for the conduct of widows during their life, and also directions regarding the marriage of sons and daughters and their inheritance of property. The remainder of the Ninth Book further describes crimes and punishments.

The Tenth Book of Manu relates to mixed classes and times of distress; the Eleventh to penance and expiation. In the Eleventh Book is mentioned the strange rite consisting in drinking the fermented juice of the moon-plant, or acid asclepias, with religious ceremonies. This

**Tenth
and
Eleventh
Books.**

Hindoo sacrament began in the Vedic age, and the Sanhita of the Sama-Veda consists of hymns to be sung at the moon-plant sacrifices. This ceremony is yet occasionally practiced in India, and Dr. Haug has tasted this sacred beverage, which he says is bitter, unpleasant and intoxicating. Manu says that no one has a right to drink this sacred juice who does not properly provide for his own family. He encourages sacrifices by asserting that they are highly meritorious and will expiate sin. Involuntary sins do not require as heavy a penance as those committed with knowledge. Crimes committed by Brahmans do not require as heavy a penance as those committed by others; but those committed against Brahmans carry a much deeper guilt and require a much severer penance. The law declares:

“From his high birth alone a Brahman is an object of veneration, even to deities, and his declarations are decisive evidence.”

“A Brahman who has performed an expiation with his whole mind fixed on God purifies his soul.”

Various
Teachings
of the
Books of
Manu.

The Law of Manu strictly prohibits the drinking of intoxicating liquor, except in the Soma sacrifice, already alluded to, and it declares that a Brahman who tastes intoxicating liquor sinks to the low caste of a Sudra. If a Brahman who has tasted the Soma juice even smells the breath of a man who has been drinking ardent spirits, he must do penance by repeating the Gayatri, suppressing his breath, and eating clarified butter. Cows are objects of reverence next to the Brahmans, perhaps because the Aryan race were originally nomads and depended on this animal for food. He who kills a cow must perform severe penances, among which are the following:

“All day he must wait on a herd of cows and stand quaffing the dust raised by their hoofs; at night, having servilely attended them, he may sit near and guard them.”

“Free from passion, he must stand while they stand, follow when they move, and lie down near them when they lie down.”

“By this waiting on a herd for three months, he who has killed a cow atones for his guilt.”

Such offenses as cutting down fruit-trees or grasses, or killing insects, or injuring sentient creatures, require as a penance the repeating of a number of texts from the Vedas, the eating of clarified butter, or the holding of the breath. A low-born man who treats a Brahman with disrespect, or who even gets the better of him in an argument, is required to fast all day and to prostrate himself before him. He who strikes a Brahman shall remain in hell a thousand years. The power of sincere devotion is nevertheless very great. Any one is freed from all guilt by reading the Vedas, open confession, repentance, reformation and almsgiving. It is said that devotion is equal to the perform-

ance of all duties. Even the souls of worms, insects and vegetables reach heaven by the power of devotion. But the sanctifying influence of the Vedas is particularly great. He who is able to repeat all of the Rig-Veda would be free from guilt, even if he had killed the inhabitants of three worlds.

The last book of Manu relates to the doctrine of the metempsychosis, or transmigration of the soul and final beatitude. Here it is declared that every human action, word and thought bears its good or evil fruit.

Metempsychosis.

From the heart come three sins of thought, four of the tongue, and three of the body, namely, covetous, disobedient and atheistic thoughts; scurrilous, false, frivolous and unkind words; and actions of theft, bodily injury and licentiousness. He who controls his thoughts, words and actions is called a triple commander. The three qualities of the soul are giving it a tendency to goodness, to passion and to darkness. The first leads to knowledge, the second to desire, the third to sensuality. To the first belong the study of the Vedas, devotion, purity, self-control and obedience. From the second proceed hypocritical actions, anxiety, disobedience and self-indulgence. The third produces avarice, atheism, indolence, and all acts for which a man is ashamed. Virtue is the object of the first quality, worldly success of the second, and pleasure of the third. The souls in which the first quality predominates rise after death to the condition of deities. Those controlled by the second quality pass into the bodies of other men. Those dominated by the third quality become animals and vegetables. Manu expounds this law of the soul's transmigration very minutely. For great sins any one is condemned to pass many times into the bodies of dogs, insects, spiders, snakes or grasses. This change relates to the crime. One who steals grain shall be born a rat. One who steals meat shall become a vulture. One who indulges in forbidden pleasures of the senses shall have his senses rendered acute to endure intense pain.

Account Thereof.

The highest virtue is doing good because it is right goodness done from the love of God and based on the knowledge of the Vedas. A religious act performed simply with the expectation of reward in the next world will only give one a place in the lowest heaven. But one doing good deeds without the hope of reward, "perceiving the supreme soul in all beings, and all beings in the supreme soul, fixing his mind on God, approaches the Divine Nature."

Good Deeds.

"Let every Brahman, with fixed attention, consider all nature as existing in the Divine Spirit; all worlds as seated in him; he alone as the whole assemblage of gods; and he the author of all human actions."

Pantheism.

"Let him consider the supreme omnipresent intelligence as the sovereign lord of the universe, by whom alone it exists, an incompre-

hensible spirit; pervading all beings in five elemental forms, and causing them to pass through birth, growth and decay, and so to solve like the wheels of a car."

"Thus the man who perceives in his own soul the supreme soul present in all creatures acquires equanimity toward them all, and shall be absolved at last in the highest essence, even that of the Almighty Himself."

Three
Systems
of Hindoo
Philos-
ophy.

We now come to the three systems of Hindoo philosophy—Sánkhya, Vedanta and Nyaya. Duncker says that the Hindoo system of philosophy arose in the sixth or seventh century before Christ. As the Buddhist religion implies the existence of the Sánkhya philosophy, this philosophy must have existed prior to Buddhism. Kapila and his two principles are likewise mentioned in the Laws of Manu and in the later Upanishads. This would bring it to the Brahmana period, according to Max Müller, from B. C. 800 or B. C. 600, and perhaps earlier. Colebrooke says that Kapila is mentioned in the Veda. Kapila was even regarded as an incarnation of Vishnu, or of Agni. Lassen says that the Vedanta philosophy is mentioned in the Laws of Manu. This philosophy is based on the Upanishads, and would appear to be later than that of Kapila, as it criticises his philosophy. Nevertheless Duncker regards it as the oldest system, and as already commencing in the Upanishads of the Vedas.

Philo-
sophic
Books.

The Sánkhya philosophy of Kapila is contained in numerous works, particularly in the Sánkhya-Káriká by Iswara-Krishna, which consists of eighty-two memorial verses with a commentary. The Vedanta philosophy is contained in the Sutras, the Upanishads, and especially in the Brahma-Sutra ascribed to Nyaya. The Nyaya philosophy is found in the Sutras of Gautama and Canade.

Systems
Com-
pared.

It is not known when the three systems of Hindoo philosophy arose, or who were their founders. They agree in some points, but differ in others. They all three agree in having for their object deliverance from the evils of time, change, sorrow, into an everlasting rest and peace. Their aim is practical, not speculative. All agree in regarding existence as an evil, meaning by existence a life in time and space. All are idealistic, in which the world of matter and time is a delusion and a snare, and in which ideas are considered the only substance. All agree in accepting the doctrine of the metempsychosis, or transmigration of the soul, the end of which transmigration only brings final rest and deliverance. All agree that the means of this deliverance is to be found in knowledge, in a perfect knowledge in reality and not in appearance. All three systems are held by Brahmans who regard themselves as orthodox, who esteem the Vedas above all other books, who pay complete respect to the Brahmanism of the day, who perform the daily

ceremonies and observe the usual rules of caste. The three systems of philosophy supplement the religious worship, but are not designed to destroy it. The Vedantists maintain that while there is really only one God the various forms of worship in the Vedas, of Indra, Agni, the Maruts, etc., were all designed for those who could not comprehend this sublime monotheism. Those who believe in the Sāṅkhya hold that though their system entirely ignores God, and is called "the system without a God," it simply ignores, but does not deny the Divine existence.

Each of the three philosophies has a speculative and a practical side. The speculative is, How did the Universe come into existence? The practical is, How is man to be delivered from evil?

Speculative and Practical.

The Vedānta, or Mīmāṃsā, doctrine reasons from a single eternal and uncreated principle, and asserts that there is only being in the universe, God or Brahm, and that everything else is *Maya*, or illusion. The Sāṅkhya teaches that there are two eternal and uncreated substances, Soul and Nature. The Nyāya asserts that there are three eternal and uncreated substances—Atoms, Souls and God.

The Vedānta Doctrine.

The three philosophies agree that only by knowledge can the soul be freed from the body or matter or nature. Worship is not sufficient, though it must not be despised. Action is injurious, because it implies desire. Only knowledge can lead to complete rest and peace.

Knowledge.

The three philosophies teach that the soul's transmigration through different bodies is an evil resulting from desire. So long as the soul desires anything, it will continue to migrate and suffer in consequence. When it attains clear insight, it ceases to wander and finds repose.

Soul's Transmigrations.

Duncker supposed the Vedānta, or Mīmāṃsā, philosophy to be referred to in Manu. Mīmāṃsā means searching. In its logical forms, after stating the question, giving the objection and the answer to the objection, it gives the conclusion. The first portion of the Vedānta relates to worship and to the ceremonies and the ritual of the Vedas. The second portion teaches the doctrine of Brahma. Brahma is the one, eternal, absolute, unchangeable Being. He first becomes ether, then air, then fire, then water, then earth. All bodily existence proceeds from these five elements. "Souls are sparks from the central fire of Brahma, separated for a time, to be absorbed again at last."

Duncker's View.

"Brahma, in his highest form as Para-Brahm, stands for the Absolute Being." Haug has translated the following from the Sāma-Veda: "The generation of Brahma was before all ages, unfolding himself evermore in a beautiful glory; everything which is highest and everything which is deepest belongs to him. Being and Not Being are unveiled through Brahma."

Haug's Translation.

Windischmann's Translation.

Windischmann has translated the following passage from a Upanishad: "How can any one teach concerning Brahma? He is neither the known nor the unknown. That which cannot be expressed by words, but through which all expression comes, this I know to be Brahma. That which cannot be thought by the mind, but by which all thinking comes, this I know is Brahma. That which cannot be seen by the eye, but which the eye sees, is Brahma. If thou thinkest that thou canst know it, then in truth thou knowest it very little. To whom it is unknown, he knows it; but to whom it is known, he knows it not."

His Other Translation.

Windischmann has also translated the following from the Kathaka-Upanishad: "One cannot attain to it through the word, through the mind, or through the eye. It is only reached by him who says, 'It is! It is!' He perceives it in its essence. Its essence appears when one perceives it as it is."

Bunsen's View.

According to Bunsen, the old German expression *Istigkeit* corresponds to this. This is also the name of Jehovah given by Moses from the burning bush, thus: "And God said unto Moses, I AM THE I AM. Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." The idea here is that only God really exists, and that He is the origin of all being. The same is expressed in another Upanishad thus: "HE WHO EXISTS is the root of all creatures; HE WHO EXISTS is their foundation, and in him they rest."

Spiritualism.

This speculative pantheism is carried still farther in the Vedanta philosophy. Thus says Sankara, the principal teacher of this philosophy: "I am the great Brahma, eternal, pure, free, one, constant, happy, existing without end. He who ceases to contemplate other things, who retires into solitude, annihilates his desires, and subjects his passions, he understands that Spirit is the One and the Eternal. The wise man annihilates all sensible things, and contemplates that one spirit who resembles pure space. Brahma is without size, quality, character, or division."

Idealism

According to this philosophy, says Bunsen, the world is the Not-Being. It is, says Sankara, "appearance without Being; it is like the deception of a dream." He says further: "The soul itself has no actual being."

Shoshee Chunder Dutt's View.

According to a Hindoo authority, Shoshee Chunder Dutt: "Dissatisfied with his own solitude, Brahma feels a desire to create worlds, and then the volition ceases so far as he is concerned, and he sinks again into his apathetic happiness, while the desire, thus willed into existence, assumes an active character. It becomes Maya, and by this was the universe created, without exertion on the part of Brahma. This passing wish of Brahma carried, however, no reality with it. And the creation proceeding from it is only an illusion. There is only one

absolute Unity really existing, and existing without plurality. But he is like one asleep. Krishna, in the Gita, says: 'These works (the universe) confine not me, for I am like one who sitteth aloof uninterested in them all.' The universe is therefore all illusion, holding a position between something and nothing. It is real as an illusion, but unreal as being. It is not true, because it has no essence; but not false, because its existence, even as illusion, is from God. The Vedanta declares: 'From the highest state of Brahma to the lowest condition of a straw all things are delusion.'

Shoshee Chunder Dutt, however, contradicts Bunsen's assertion that the soul also is an illusion according to the Vedanta. He says: "The soul is not subject to birth or death, but is in its substance from Brahma himself." The truth appears to be that the Vedanta considers the individuality of the soul as from Maya and illusive, but regards the substance of the soul as from Brahma, and as destined to be absorbed into him. As the body of man is to be resolved into its material elements, so the soul of man is to be resolved into Brahma. This substance of the soul is neither born nor dies, nor is it a thing of which it can be said: "It was, is, or shall be." In the Gita, Krishna tells Arjun that he and the other princes of the world "never were not."

The
Vedanta
Philos-
ophy.

The Vedantist philosopher, nevertheless that he regards all souls as emanations from God, does not believe that all of them will be absorbed into God at death. Only such as have obtained a knowledge of God are rewarded by absorption into Deity, the others continuing to migrate from one body to another as long as they remain unfit for absorption. "The knower of God becomes God." This union with Deity is the complete loss of all personal identity, and is the attainment of the highest bliss, in which there are no grades, and from which there is no return. This absorption does not come from good works or penances, as these confine the soul and do not free it. "The confinement of fetters is the same whether the chain be of gold or iron." "The knowledge which realizes that everything is Brahm alone liberates the soul. It annuls the effect both of our virtues and vices. We traverse thereby both merit and demerit, the heart's knot is broken, all doubts are split, and all our works perish. Only by perfect abstraction, not merely from the senses, but also from the thinking intellect and by remaining in the knowing intellect, does the devotee become identified with Brahm. He then remains as pure glass when the shadow has left. He lives destitute of passions and affections. He lives sinless; for as water wets not the leaf of the lotus, so sin touches not him who knows God." He needs no more of virtue, for "of what use can be a winnowing fan when the sweet southern wind is blowing." His meditations are of this

Further
Account.

kind: "I am Brahm, I am life. I am everlasting, perfect, self-existent, undivided, joyful."

Soul's
Aim.

Virtue, penance, sacrifices, worship, effect a happy transmigration from lower forms of bodily life to higher ones; but do not accomplish the end which is the soul's great aim and desire—absorption into the Universal Supreme Being. They simply prepare the way for such absorption by causing one to be born in a higher state of being.

The
Sankhya
Philosophy.

The Sāṅkhya philosophy of Kapila is founded on two principles, not on simply one, as is the Vedānta. According to the seventy aphorisms, Nature is one of these principles. Nature is uncreated and eternal; being one, active, creating, non-intelligent. Souls are the other of the two principles, and are likewise uncreated and eternal. Souls are many, passive, not creative, intelligent, and the opposite of Nature in everything. But the union of the two is that from which all nature proceeds, in accordance with the law of cause and effect.

Its
Atheism.

This system is frequently called atheism, as God is not recognized in it. It thus argues that no one perfect being could create the universe. Desire implies want, or imperfection. Then if God wished to create, He would not be able to do so. If He were able, He would have no desire to do it. Therefore, in neither case, could God have created the universe. The gods are generally spoken of by the well-known names of Brahma, Indra, etc.; but all are finite beings, belonging to the order of human souls, though of a superior kind.

Soul's
Liberation.

"Every soul is clothed in two bodies—the interior original body, the individualizing force, which is eternal as itself and accompanies it through all its migrations; and the material, secondary body, made of the five elements—ether, air, fire, water and earth. The original body is subtle and spiritual. It is the office of Nature to liberate the Soul. Nature is not what we perceive by the senses, but an invisible plastic principle behind, which must be known by the intellect. As the Soul ascends by goodness, it is freed by knowledge. The final result of this emancipation is the certainty of non-existence—'neither I am, nor is aught mine, nor do I exist,'—which seems to be the same result as that of Hegel, Being=Not-Being."

Extinction.

The result of knowledge is to put an end to creation, leaving the Soul freed from desire, from change, from the material body, in a state which is Being, but not Existence.

Buddhism.

The Sāṅkhya philosophy was very important as it was the source of Buddhism, and the doctrine thus described was the basis of Buddhism.

Cousin's
View.

M. Cousin has called it the sensualism of India. But it is as purely an ideal doctrine as that of the Vedas. Both its eternal principles are ideal. Kapila asserts that the one which is a plastic force cannot be

perceived by the senses. Soul, the other eternal and uncreated principle, who "is witness, solitary, bystander, spectator and passive," is itself spiritual, and clothed with a spiritual body, within a material body. The Karika declares the material universe to be the result of the contact of the Soul with Nature, and consists in chains with which Nature binds herself, for the purpose of freeing the Soul. When through knowledge the Soul looks through these, and sees the final principle beyond, the material universe is at an end; both Soul and Nature are freed.

Scotus Erigena, the great Irish philosopher of the ninth century of our era, made a fourfold division of the universe—1, a Nature which creates and is not created; 2, a Nature which is created and creates; 3, a Nature which is created and does not create; 4, a Nature which neither creates nor is created. In the same way Kapila says: "Nature, the root of all things, is productive but not a production. Seven principles are productions and productive. Sixteen are productions but not productive. Soul is neither a production nor productive."

Soul and
Nature.

The Sāṅkhya philosophy is often likewise noticed in the Mahabharata. The Nyaya philosophy differs from that of Kapila in assuming that there is a third eternal and indestructible principle as the basis of matter, namely, Atoms. It likewise assumes the existence of a Supreme Soul, Brahma, who is almighty and allwise. It agrees with Kapila in making all souls eternal, and distinct from the body. It has the same evil to overcome—transmigration. It has the same method of release—Buddhī, or knowledge. It is a more dialectic system than the others, and is more of a logic than a philosophy.

Compari-
sons.

The Nyaya philosophy has been compared to the Buddhist system. The Buddhist Nirvana has been regarded as equivalent to the emancipation of the Nyaya philosophy. Apavarga, or emancipation, is asserted in the Nyaya system to be ultimate deliverance from pain, birth, activity, fault and death. So the Pali doctrinal books of Buddhism refer to Nirvana as an exemption from old age, disease and death. "In it desire, anger and ignorance are consumed by the fire of knowledge. Here all selfish distinctions of mine and thine, all evil thoughts, all slander and jealousy, are cut down by the weapon of knowledge. Here we have an experience of immortality which is cessation of all trouble and perfect felicity."

The
Nyaya
Philos-
ophy.

We now come to the origin of the Hindoo Triad. A worship founded on that of the ancient Vedas had gradually risen among the Hindoos. In the West of India the god Rudra, mentioned in the Vedic hymns, had become transformed into Siva. In the Rig-Veda, Rudra is sometimes the name for Agni. He is described as father of the winds. He is the same as Maha-deva. He is at the same time

Origin
of the
Hindoo
Triad.

fierce and benevolent. He presides over medicinal plants. Weber and Professor Whitney consider him the Storm-god. But his worship extended by degrees, until under the name of Siva, the Destroyer, he became one of the chief deities of the Hindoos. In the meantime, in the Ganges valley, a similar devotion had risen for the Vedic god Vishnu, who in the same way had been elevated to the front rank in the Hindoo pantheon. He had been raised to the character of a Friend and Protector, "gifted with mild attributes and worshiped as the life of Nature." By accepting the popular worship, the Brahmans were enabled to successfully oppose Buddhism.

**Various
Triads.**

It is believed that the Hindoo Triad arose from the efforts of the Brahmans to unite all the Hindoos under one system of religion, and it may have succeeded for a time. Images of the Trimurti, or three-faced God, are often seen in India, and this is yet the object of Brahmanical worship. Thought invariably tends toward a triad of law, force or elemental substance, as the best explanation of the universe. For this reason there have been triads in so many religions. In Egypt there was the Triad of Osiris the Creator, Typhon the Destroyer, and Horus the Preserver. In Persia was the Triad of Ormazd the Creator, Ahriman the Destroyer, and Mithra the Restorer. In Buddhism is the Triad of Buddha the Divine Man, Dharmma the Word, and Sangha the Communion of Saints. Pure monotheism is not long satisfactory to the speculative mind, because it does not explain the discords of the universe, though it accounts for its harmonies. A dualism of antagonistic forces does not afford any better satisfaction, because the world does not seem to be such a scene of complete discord and warfare as is here assumed. Therefore the mind is ready to accept a Triad, in which the unities of life and development proceed from one element, the antagonisms from a second, and the harmonies of reconciled oppositions from a third. In this very manner arose the Brahmanical Triad.

**Brahma,
Vishnu,
Siva.**

Thus arose from the spiritual pantheism into which all Hindoo religion appeared to settle, another system, that of the Trimurti, or Divine Triad—the Hindoo Trinity of Brahma the Creator, Vishnu the Preserver, and Siva the Destroyer. A foundation for the unity of Creation, Preservation and Destruction already existed in a Vedic saying, that the highest being exists in three states—creation, preservation and destruction.

**This
Trinity.**

The idea of the Hindoo Trinity—Brahma, Vishnu, Siva, three in one—is thus alluded to by an ancient Hindoo poet:

"In those Three Persons the One God was shown,
Each First in place, each Last—not one alone;
Of Siva, Vishnu, Brahma, each may be
First, second, third, among the Blessed Three."

None of these three supreme deities of Brahmanism ranked very highly in the Vedas. Siva is not named once therein. Lassen says that Brahma is not noticed in any Vedic hymn, but first in a Upanishad. Vishnu is mentioned in the Rig-Veda as one of the names for the sun. He is therefore the Sun-god of the Hindoos. Sunrise, noon and sunset are his three steps. He is spoken of as one of the sons of Aditi. He is styled "the wide-stepping," "the strong," "measurer of the world," "the deliverer," "renewer of life," "who sets in motion the revolutions of time," "a protector," "preserving the highest heaven." He seems to begin his career in this mythology as the sun.

In the
Vedas.

Brahma, a word first signifying prayer and devotion, became the primal God in the Laws of Manu, wherein he was recognized as the first born of the creation, from the self-existent being, in the form of a golden egg. He became the creator of all things by the power of prayer. Brahma very naturally became the god of the priests in their struggle for ascendancy over the warriors. In the meantime the worship of Vishnu the Preserver had been growing in the Ganges valley, while at the same time the worship of Siva the Destroyer was making rapid progress in the Indus valley. Then occurred those mysterious wars between the kings of the Solar and Lunar races, mentioned in the great epics. These wars were ended by a compromise, by which Brahma, Vishnu and Siva were united into one Supreme Deity as Creator, Preserver and Destroyer—three in one.

Trinity
in Unity.

This Hindoo Triad resulted apparently from an ingenious and successful effort, on the part of the Brahmans, to unite all classes of Hindoo worshippers against the Buddhists. In this sense the Brahmans edited afresh the epic of the Mahabharata, into which they inserted passages praising Vishnu in the form of Krishna. The Greek accounts of India after its invasion by Alexander the Great speak of the worship of Hercules as prevailing in the East, and Colebrooke and Lassen think that by Hercules they refer to Krishna. Brahmanism struggled with Buddhism nine centuries for the mastery in India, from B. C. 500 to A. D. 400, and the struggle ended in the final triumph of Brahmanism and the total expulsion of Buddhism from India.

Brahman-
ism and
Bud-
dhism.

Before this Triad, or Trimurti, of Brahma, Vishnu and Siva, there appears to have been another Triad of Agni, Indra and Surya. This may have furnished the example for the second Triad, which vested Brahma, Vishnu and Siva respectively with the attributes of Creation, Preservation and Destruction. Brahma, the Creator, did not long remain popular, but the worship of Vishnu and Siva as Krishna are to this day the popular Hindoo religion.

Other
Triads.

A strange feature of the worship of Vishnu is the doctrine of the Avatars, or incarnations of the Deity. The number of these Avatars

Avatars.

is ten—nine of whom have passed, while one is to come. The object of Vishnu each time is to save the gods from destruction threatened them because of the vast power acquired by some king, giant or demon, by greater acts of austerity and piety. For here, as elsewhere, extreme spiritualism is separated from morality; and thus these extremely pious, spiritual and self-denying giants are the most cruel and tyrannical monsters, who must be destroyed at every hazard. By force or fraud, Vishnu overcomes all of them.

Mythology.

His first Avatar is of the Fish, as stated in the Mahabharata, the object being to recover the Vedas, which had been stolen by a demon from Brahma while asleep. Because of this loss mankind became corrupt, and were destroyed by a deluge, except a pious prince and seven holy men who were saved in a ship. Vishnu, in the form of a large fish, drew the ship in safety over the water, killed the demon, and recovered the Vedas. The second Avatar was in a Turtle, to make him drink of immortality. The third Avatar was in a Boar, the fourth in a Man-lion, the fifth in the dwarf who deceived Bali, who had become so powerful by austerities as to conquer the gods and take possession of Heaven. In the eighth Avatar he appears as Krishna, and in the ninth as Buddha.

Spirit and Nature.

This system of Avatars is so strange and so firmly implanted in the Hindoo system that it apparently indicates some law of Hindoo thought. Vishnu does not mediate between Brahma and Siva, but between the deities and the lower races of men or demons. This danger arises from a certain fate or necessity superior to gods and men. There are laws enabling a Brahman to get away from the power of Brahma and Siva. This necessity is the nature of things, the laws of the external world of active existences. Only when essence becomes existence does spirit pass into action and become subject to law. The danger is then from the world of nature. The gods are pure spirit, and the spirit is everything. But now and then nature appears to be something, as it will not be ignored or absorbed in Deity. Personality, activity, or human nature revolt against this ideal pantheism, this abstract spiritualism of the Hindoo system. To conquer body, Vishnu or spirit enters into body repeatedly. Spirit must appear as body to destroy Nature. This shows that spirit cannot be excluded from anything—that it is able to descend into the lowest forms of life, and work in law no less than above law.

Polytheism and Idolatry.

But every effort of Brahmanism was not able to arrest the natural development of the religious system, and it passed into polytheism and idolatry. For many centuries the worship of the Hindoos has been divided into numerous sects. Though most of the Brahmans yet profess to recognize Brahma, Vishnu and Siva as equally divine, the great

mass of the nation worship Krishna, Rama and Lingam, and numerous other gods and idols. There are Hindoo atheists who revile the Vedas. There are the Kabirs, a kind of Hindoo Quakers, who oppose all worship; also Ramanujas, an ancient sect of worshipers of Vishnu; the Ramavats, who live in monasteries; the Panthis, who oppose all austerities; the Maharajas, whose religion is very licentious. Most of these worship Vishnu or Siva, as the worship of Brahma has entirely disappeared.

**Hindoo
Sects.**

We now come to the epics, the Puranas and the modern Hindoo worship. The two great and popular Hindoo epics are the Mahabharata and the Ramayana. The whole ancient life of India appears in these two remarkable epic poems. According to Lassen, these epics refer to a period following the Vedic age. But they embrace passages inserted at a much later epoch, perhaps after the war which drove the Buddhists from India. Mr. Talboys Wheeler regards the war of Rama and the Monkeys against Ravana as alluding to this struggle, making the Ramayana later than the Mahabharata, but most writers differ with him on this point. The writers of the Mahabharata appear to have been Brahmans educated under the Laws of Manu; but the date of neither poem can be accurately established. Lassen has demonstrated that most of the Mahabharata was written before Buddhism had been the state religion of India. These epics were originally transmitted from age to age by oral tradition. As their doctrine is that of the priesthood they must have been brought to their present forms by the Brahmans. If these poems had been composed after the reign of King Asoka, when Buddhism became the state religion of India, it must have been frequently alluded to, but no such allusions appear in the epics, except a few passages which seem to be modern additions. The epics must therefore have been composed long anterior to the time of Buddhism. Lassen's view is accepted by Max Müller.

**The
Mahab-
harata
and the
Rama-
yana.**

The Vedas are now read by very few Hindoos, whose sacred books are the Puranas and the two great epics. The Ramayana contains fifty thousand lines, and is regarded with great veneration by the Hindoos. It describes the use of Rama, who is an incarnation of Vishnu, his banishment and residence in Central India, and his war with the giants and demons of the South, to recover his wife, Sita. It perhaps is founded on some actual war between the early Aryan invaders and settlers of Hindoostan with the aborigines of the country.

**Contents
of the
Rama-
yana.**

The Mahabharata, probably of later date, contains about two hundred and twenty thousand lines, embraced in eighteen books, each of which would constitute a large volume. It is supposed to have been collected by Vyasa, who likewise collected the Vedas and the Puranas. These legends are of great antiquity, and apparently allude to the

**Of the
Mahab-
harata.**

early history of India. There seem to have been two Aryan dynasties in ancient India—the Solar and the Lunar. Rama belonged to the former and Bharata to the latter. Pandu, a descendant of the latter, has five brave sons, who are the heroes of this book. Arjuna, one of these sons, is particularly distinguished. One of the episodes is the celebrated Bhagavat-gita. Another is known as the Brahman's Lament. Another describes the deluge, showing the tradition of a great flood existing in India many centuries before the time of Christ. Another relates the story of Savitri and Satyavan. These episodes take up three-fourths of the poem, and most of the legends of the Puranas are derived from them. A supplement, itself a longer poem than Homer's Iliad and Odyssey combined (which contain about thirty thousand lines), is the source of the modern worship of the Krishna. The entire poem represents the multilateral character of the Hindoo religious system. It indicates a higher degree of civilization than that of the Homeric poems, and describes a great variety of fruits and flowers existing under culture. The characters are likewise nobler and purer than those of Homer. The pictures of social and domestic life are very touching. Children are represented as obedient to their parents, parents as watchful of their children, wives as loyal and obedient to their husbands, but independent in their opinions, and peace as prevailing in the household.

**The
Puranas.**

The various works of the Puranas are derived from the same source as the two epics. They contain the cosmogony of the poems, and relate their mythological legends more fully. Vishnu and Siva are almost the only objects of worship in the Puranas. There is a sectarian element in their devotion to these gods, showing their partiality and preventing them from being authority for Hindoo religious faith in its entirety.

**Their An-
tiquity.**

According to Mr. Wilson, the Puranas, in their original form, belong to a period about a century before Christ. They arose out of the struggle between Brahmanism and Buddhism. The Brahmanic system had given the Hindoos no personal deities and no external worship, and the masses took no interest in the abstract view of Deity as held by the Brahmins. According to Mr. Wilson, the common class of Hindoos now read eighteen Puranas. Women read them considerably. Some of the Puranas are very ancient, or contain fragments of still more ancient Puranas. The very word Purana means *antiquity*. Most of them are devoted to the worship of Vishnu. According to the Bhagavat-Purana, the only true object of life is to meditate on Vishnu. Brahma, styled in one place "the cause of causes," declares Vishnu to be the only pure absolute essence, of which the universe is the manifestation. In the Vishnu-Purana, Brahma, as the first of the gods,

adores Vishnu as the Supreme Being whom he himself is not able to understand.

The power of ascetic penances is highly spoken of in the Puranas, as well as in the epics. In the Bhagavat-Purana it is stated that Brahma created the universe by a penitence of sixteen thousand years. The Ramayana tells us that a sage of a lower caste became a Brahman by practicing austerities, in spite of the gods, who regarded such a breach of castes as a breach of Hindoo etiquette. They tried to stop his devotions by sending a beautiful nymph to tempt him, and the famous Sakuntala was their daughter. But the resolute ascetic finally conquered the gods, and as they persisted in their refusal to make a Brahman of him, he commenced the creation of new heavens and new gods, but the deities only succumbed after he had made several stars, and permitted him to become a Brahman. It is likewise stated that the Ganges, the sacred river, in the course of her wanderings, overflowed the sacrificial ground of another powerful ascetic, who drank up all its waters in his anger, but the persuasions of the gods eventually induced him to discharge the waters of the river through his ears into its channel.

Ascetic
Penance.

These theories contain the most complete examples of piety separated from morality. By devout asceticism the most wicked demons obtained power over gods and men. In the epic poems this principle is seen already fully developed. "The plot of the Ramayana turns around this idea." A Rajah, Ravana, had acquired such power by means of sacrifice and devotion that he tyrannized over the gods; forcing Yama, the Death-god, to retire from his realm, forcing the sun to shine there the entire year and the moon to be always full above his Raj. Agni, the Fire-god, is not permitted to burn in his presence. Maruts, the Wind-god, is to blow just as he desires. Neither gods nor demons can harm him. Thus Vishnu becomes incarnate as Rama, while the gods become incarnate as Monkeys, so as to destroy him. Piety and morality were believed by the Hindoos to confer such wonderful power.

Pious
Asceti-
cism.

The Puranas are derived from the same source as the epic poems, and teach the same ideas more extensively. There are here scarcely any gods worshiped besides Vishnu and Siva, and these are worshiped with a sectarian zeal not known to the epics. Most of the Puranas embrace these five subjects—Creation, Destruction and Preservation, the Genealogy of the gods, the Reigns of the Manus, and the History of the Solar and Lunar races. They derive their philosophy of creation from the Sāṅkhya philosophy. They are invariably characterized by pantheism, as they always identify God with Nature; wherein they differ from Kapila. The Puranas are always in the form of a

Subjects
of the
Puranas.

dialogue. There are eighteen Puranas, and they are said to contain altogether one million six hundred thousand lines.

**Modern
Brahman-
ism.**

The present Hindoo religion is quite different from that of the Vedas or Manu. Idolatry is now universal throughout India, and every month has its special worship—the most sacred being April, October and January. The Hindoo year begins with April. During this sacred month bands of singers go from house to house, early in the morning, singing hymns to the gods. On the first of April, Hindoos of all castes dedicate pitchers to the shades of their ancestors. The girls bring flowers with which to worship little ponds of water dedicated to Siva. Women worship the river Ganges, bathing in it and offering it flowers. They also walk in procession around the banyan, or sacred tree. They then worship the cow, pouring water over her feet, and putting oil on her forehead. They sometimes take a vow to feed some particular Brahman in a luxurious manner during the entire month. They bathe their idols daily with religious care and offer them food. This continues during the entire month of April only.

**Worship
of
Shusty.**

In May the Hindoos worship a goddess called Shusty, who is friendly to infants. They bring their babes to be blessed before the image of the goddess by some aged women. The messenger of the goddess is a cat. On these occasions social parties are also given, though the lower castes are kept distinct at four separate tables. The women have a perfect entertainment by themselves, as they are not permitted to meet the men at such times.

**Bath of
Juggernaut.**

The month of June is devoted to the bath of Juggernaut, who was one of the incarnations of Vishnu. The name Juggernaut implies Lord of the Universe. The worship of this deity is somewhat recent, and his idols are very repulsive in appearance. But for the time the worship of this god puts an end to the distinctions of caste. Inside the temple Hindoos of every caste may eat of the same dish, but as soon as they leave the sacred edifice this equality ceases. The ceremony of the bath had its origin in a legend. The idol Juggernaut, wishing to bathe in the Ganges, appeared in the form of a boy at the river, and then gave one of his golden ornaments to a confectioner for something to eat. The following day the ornament was missing, and the priests were unable to find it anywhere. But during the night the god revealed to a priest in a dream that he had given it to a certain confectioner in payment for his lunch; and such being found to be the case, a festival was established on the spot where the idol is bathed every year.

**Worship
of the
Ganges.**

The other festival of June is the worship of the Ganges, the sacred river of the Hindoos. The people come to bathe and offer sacrifices,



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THE CAR OF JUGGERNAUT, IN WHICH KRISHNA RIDES

consisting of flowers, incense and clothes. The place where the river enters the sea is the most sacred spot. Before plunging into the stream, each one confesses his sins to the goddess. On the surface of this river all differences of caste likewise cease for the time, the holiness of the river making the low-caste man holy also.

In the month of July the famous ceremony of the car of Juggernaut is celebrated. This ceremony was instituted to commemorate the departure of Krishna from his native land. The car of Juggernaut is shaped like a pyramid, consisting of several stories, some as high as fifty feet. These cars, found in all parts of India, are the offerings of the rich, and some of them have costly statues of the god. They are drawn by hundreds of men, as it is believed that each one who pulls the rope will assuredly go to the heaven of Krishna at death. Vast multitudes accordingly crowd around the rope so as to pull, and in the general excitement they often fall under the wheels of the car and are crushed to death. This, however, is simply accidental, as Krishna does not wish his worshipers to suffer. He is a mild deity, and unlike the fierce Siva, who delights in self-torture.

**Car of
Juggernaut.**

In the month of August the Hindoos celebrate the nativity of Krishna, the account of whose birth resembles that of Christ in one particular. The tyrant whom he came to destroy endeavored to kill him, but a voice from heaven told the father to flee with the infant across the Jumna; and the tyrant, like Herod, killed the infants in the village. In August there is also a feast upon which no fire must be kindled and no food cooked, and on which the cactus-tree and serpents are worshipped.

**Nativity
of
Krishna.**

In September the great festival of the worship of Doorga, the wife of Siva, occurs. It begins on the seventh day of the full moon and continues three days. It commemorates a visit of the goddess to her parents. The idol has three eyes and ten hands. The ceremony is very costly, and can therefore only be celebrated by rich people, who also give presents to the poor on this occasion. The image is placed in the middle of the hall of the rich man's house. One Brahman sits before the idol with flowers, holy water and incense. Near the idol are trays laden with rice, fruit, and other kinds of food, which are given to the Brahmans. Goats and sheep are then sacrificed to the image on the altar in the yard of the house. When the victim's head falls the people shout: "Victory to thee, O mother!" The bells are then rung, the trumpets sounded, and the people shout for joy. The lamps are waved before the idol, and a Brahman reads aloud from the Vedas. A dinner follows on each of the three days, to which the poor and the low-caste Hindoos are invited with the others, and are served by the Brahmans. The people visit house after house, and in the even-

**Festival
of Doorga**

ing are entertained with music and dancing, and public shows. Thus the worship of the Hindoos, especially in Bengal, is social and joyful.

**Other
Festivals.**

In October, November and December there are not so many ceremonies. January is devoted to religious bathing. In the same month the religious Hindoos invite Brahmans to read and expound the sacred books in their houses, which are open to all who wish to hear. In February there are festivals to Krishna.

**Ascetic
Acts.**

The month of March is devoted to ascetic exercises, particularly the well-known one of swinging suspended by hooks, which is a festival in honor of Siva. A procession marches through the streets, enlisting followers by putting a thread around their necks. Every one so enlisted is required to join the party and go with it until the end of the ceremony under the penalty of losing caste. On the day before swinging, men are required to thrust iron or bamboo sticks through their arms or tongues. The day following they go in procession to the swinging tree, where the men are suspended by hooks and whirled round the tree four or five times.

**Pious
Acts.**

The Hindoos regard building temples, digging tanks, or planting trees by the roadside as pious acts. The wealthy have idols in the houses, and pay a priest who appears every morning to wake up the idols, washes and dresses them, and offers them food. He comes again in the evening to give them their supper and put them to bed.

A Denial.

Mr. Gangooly, in his book on the Hindoos, denies most emphatically the oft-repeated statement that Hindoo mothers cast their infants into the Ganges as a religious sacrifice. He says that the motherly instinct is as strong with them as with others; and also that their religion teaches them to offer sacrifices for the life and health of their children.

**Many
Sides of
Brahman-
ism.**

The Hindoo philosophy is as acute, as profound and as spiritual, as any other that has ever been developed, yet it exists side by side with the grossest of superstitions. "With a belief so abstract as to escape the grasp of the most speculative intellect," the people cherish the idea that they can atone for sin by bathing in the Ganges, or by reciting a text from the Veda. With an ideal pantheism resembling that of Hegel, they believe that Brahma and Siva can be driven from the throne of the universe by any one who will sacrifice a sufficient number of wild horses.

**Contra-
dictions.**

The true road to felicity is supposed to be abstracting one's self from matter, the renunciation of all gratification of the senses, the maceration of the body; yet luxury, licentiousness and the gratification of the appetites are carried farther in India than in any other part of the world. A code of laws and a system of jurisprudence older than the Christian era, and an object of universal reverence, fixes every right and privilege of ruler and subject, but the application of these laws

depends upon the arbitrary decisions of the priests, and their execution upon the will of the sovereign: "The constitution of India is therefore like a house without a foundation and without a roof." Not to kill a worm or to tread on a blade of grass for fear of destroying or endangering animal life is a principle of the Hindoo religion; "but the torments, cruelties and bloodshed inflicted by Indian tyrants would shock a Nero or a Borgia." About half the best-informed writers on India call the Brahmanical religion a pure monotheism, while the other half declare that it is a polytheism of a million gods. Some say that the Hindoos are spiritualists and pantheists, while others contend that their idolatry is more gross than that of any other living people.

Thus it will be seen that the prevailing belief which pervades the whole system of Brahmanism is an ideal pantheism, which conceives of God as the soul of the universe, or as the universe itself. "In Him the whole universe is absorbed; from Him it issues; He is intertwined and interwoven with all creation." "All that exists is God; whatever we smell, or taste, or see, or hear, or feel, is the Supreme Being." We have also seen that the Invisible Supreme Being manifests himself under the three forms of Brahma the Creator, Vishnu the Preserver, and Siva the Destroyer. We have likewise seen that the central point of Hindoo theology is the doctrine of *metempsychosis*, or transmigration of souls; according to which the human soul is joined to earthly bodies for purposes of punishment, and the soul's aim and effort are to reunite itself with the Divine Spirit of the universe. The Hindoos therefore take a very pessimistic view of this earthly life, which they regard as a time of trial and punishment, from which man can only be released by a holy life, by prayer and sacrifice, by penance and purification. If a person neglects these duties and sinks deeper into vice and sin, the soul after death will enter the body of an inferior animal and will have to commence its wanderings afresh.

Ideal
Panthe-
ism.

Although the Hindoos have sacred books of great antiquity, and a copious literature reaching back twenty or thirty centuries, they have no history, no chronology, no annals.

No
History.

In India the entire tendency of thought is ideal; the whole religion is a pure spiritualism. An extreme one-sided idealism is the central tendency of the Hindoo mind. "The God of Brahmanism is an intelligence absorbed in the rest of profound contemplation. The good man of this religion is the one who retires from an evil world into abstract thought."

Idealism
and
Spiritual-
ism.

The Hindoos are a very religious people, but their one-sided spiritualism, their extreme idealism, is the cause of all their incongruities, their irreconcilable inconsistencies. They have no history and no authentic chronology; because history belongs to this world and chron-

Incon-
sistencies.

ology to time, and this world and time do not interest them, God and eternity being all in all.

Asceticism.

The Hindoos, from religious motives, are extremely given to asceticism. They torture their bodies with self-inflicted torments, because the body is the soul's great enemy, and they must keep it down by ascetic mortifications. But in India, as everywhere else, ultra asceticism leads to extreme self-indulgence, as one extreme tends to produce another. Thus in one portion of India religious devotees swing on hooks in honor of Siva; hang themselves by the feet, head downwards, over a fire; roll on a bed of prickly thorns; jump on a couch filled with sharp knives; bore holes in their tongues, and stick their bodies full of pins and needles, etc. In the meantime in other places entire regions are given to self-indulgences, and companies of abandoned women connected with different temples consecrate their gains to the support of their worship.

Opposites.

A one-sided spiritualism displays itself in morals in the extremes of austerity and sensuality, and it exhibits itself in religion in the opposites of an ideal pantheism and a gross idolatry.

Maya, or Illusion.

The Brahmanic spiritualism fills the world full of God, and, denying the real existence of this world, degenerates into a false pantheism. It declares that there is nothing *without* God, and that there is nothing *but* God. This second view was the result of the doctrine of *Maya*, or *Illusion*. *Maya* signifies the delusive appearance assumed by spirit. It is maintained that there is nothing but spirit, which neither creates nor is created, which neither acts nor suffers, which cannot change, and into which all souls are absorbed when they liberate themselves by meditation from the belief that they suffer or are happy, that they are able to experience pleasure or pain.

Polytheism.

This spiritualism leads to polytheism. Because if God does not really create or destroy, but only appears to do so, these appearances are not combined as the acts of one Being, but are distinct, independent phenomena. The removal of will and personality from the conception of God involves the removal of unity. If creation is an illusion and there is really no creation, the *appearance* of creation is nevertheless a fact. There being no substance, only spirit, this *appearance* of creation necessarily has its cause in spirit, being a *divine* appearance, God. In the same way, destruction is an appearance of God, and reproduction is an appearance of God, and every other appearance in nature is a manifestation of God. But as the unity of will and person is taken away, there is a plurality of gods, not only one God, and thus we have polytheism.

Pantheism.

An ultra spiritualism tends to pantheism, and pantheism degenerates into polytheism. Thus, in India there exists a spiritualism denying



the existence of everything but motionless spirit, or Brahm, and a polytheism which believes in and worships Brahma the Creator, Vishnu the Preserver, Siva the Destroyer, Indra the God of the Sky, the Sactis or energies of the gods, Krishna the Hindoo Apollo, Doorga, and a multitude of other deities as countless as the changes and appearances of things.

This system necessarily tends to idolatry. Men are so constituted that they must worship something. If they believe in one Being, the Absolute Spirit, the Supreme and Only God—Para Brahm—they cannot worship him, because he is literally an unknown God. He possesses no qualities, no attributes, no activity. He is not the object of hope, fear, love or aversion. All things in the universe except spirit are illusive appearances, which are nevertheless *divine* appearances; and which, having some traits, qualities and character, *are* objects of hope and fear. They cannot, however, worship them as appearances, and must therefore worship them as persons. If they possess an outward personality or soul they become real beings, distinct from Brahm, though they are his appearances. Consequently they must have an outward personality—a body, a form, symbolical and characteristic—they become idols.

Idolatry.

As a result, idol-worship is universal in India. The most horrible and grotesque images are carved in the stone of the grottoes, stand in rude, black statues in the temples, or are roughly painted on the walls. Figures of men with heads of elephants or other animals, or with six or seven human heads—often rising in a pyramid, one out of the other, frequently with six hands joined to one shoulder—“grisly and uncouth monsters, like nothing in nature, yet too grotesque for symbols—such are the objects of the Hindoo worship.”

**Idolatry
Universal
in India.**

SECTION IV.—BUDDHISM.

A WISE and good king reigned in his capital city, Kapila-vastu, north of Central India and of the Kingdom of Oude, near the borders of Nepaul, at the end of the seventh century before Christ. He was one of the last of the great Solar race, so celebrated in the ancient epics of India. His wife, called Maya on account of her great beauty, became the mother of a prince named Siddârtha, Sakya-muni, or Gautama, and afterwards known as the Buddha. Buddha is not a proper name, but an official title. As we should always say Jesus *the* Christ, and not Jesus Christ, so we should always say *Siddârtha* the Buddha, or *Sakya-muni* the Buddha, or *Gautama* the Buddha. The name Siddârtha (contracted from Sarvârtha-siddha) was the baptismal

**Siddar-
tha,
Sakya-
muni, or
Gautama,
the
Buddha.**

name given him by his father, and means "The fulfillment of every wish." Sakya-muni means "The hermit of the race of Sakya"—Sakya being the ancestral name of his father's race. Gautama, his most common name, was the name of his tribe.

His
Early
Life.

This young prince's mother died seven days after he was born, and the child was brought up by his maternal aunt. He distinguished himself by his personal and intellectual qualities, but yet more by his early piety. The Laws of Manu make it apparent that occasionally in the earliest periods of Brahmanism those desiring greater piety became hermits, living alone in the forests, there engaging in acts of prayer, meditation, abstinence and the study of the Vedas. The Brahmins, however, were only devoted to this practice. The King therefore grieved when his son began to cherish thoughts of becoming an anchorite, in the bloom of his youth and highly accomplished in all kingly qualities of mind and body. The young Siddârtha appears to have passed through the deep experience out of which the great prophets of the human race have ever risen. His heart and mind became impressed with the evils of this world. "The very universe seemed full of mortality; all things were passing away." Nothing appeared permanent or stable. Only truth; only the absolute, eternal law of things seemed immutable. Said he: "Let me see that, and I can give lasting peace to mankind. Then shall I become their deliverer." Thus against the strong entreaties of his father, his wife and his friends, he left the palace one night, and became a mendicant. Said he: "I will never return to the palace till I have attained to the sight of the divine law, and so become Buddha" (meaning "to know," from the Sanskrit root, whence our English words "bode" and "forbode").

Nirvana.

He first visited the Brahmins and listened to their doctrines, but found no satisfaction in them. The wisest of the Brahmins were not able to teach him true peace—the profound inward rest already known as Nirvana. He was then twenty-nine years of age. He practiced the Brahmanic austerities for six years to conquer the senses, although he disapproved of them as an end. He became fully convinced that therein did not lie the road to perfection. Accordingly he resumed his former diet and a more comfortable manner of living, and thus lost many disciples whom he had attracted by his wonderful austerity. Alone in his hermitage he finally arrived at that solid faith that the only real basis of a truly free life was to be found in *knowledge* unshaken. The place where he reached this beatific vision, after a week of constant meditation, is one of the most sacred places of India. When he attained the knowledge that was to deliver the human race from its woes, he was seated under a tree, with his face toward the east, having remained unmoved for a day and a night. Twelve centuries



GREAT BRONZE STATUE OF BUDDHA IN TEMPLE AT KAMAKURA, JAPAN

after his death, a Chinese pilgrim was shown what then passed for the sacred tree. It was enclosed by high brick walls, with an opening to the east, and close by were numerous topes and monasteries. Saint-Hilaire thinks that these ruins and the site of the tree may again be discovered. On that retired spot began a movement which altogether has been a source of happiness and improvement to many millions of mankind for twenty-four centuries.

After himself reaching this inward certainty of vision, Gautama decided to instruct the human race in this truth. He was very well aware that he would be subjected to opposition, insult, scorn, neglect. But he sought three classes of men—those already on the right road to truth, and who did not need him; those settled in error and whom he was unable to rescue; and the poor doubters who were uncertain of their way. The Buddha went forth to preach to deliver these doubters. On his way to Benares, the holy city of India, he was confronted with a serious difficulty—the want of money to pay the boatman for his passage over the Ganges. At Benares he made his first converts, for the first time “turning the wheel of the law.” The Buddhist sacred books contain his discourses. Among his numerous converts was his father. He was fiercely opposed by the leading Brahmins, “the Hindoo Scribes and Pharisees.” After thus living and teaching, he died at the age of eighty years.

**Gautama
Begins
His
Mission.**

As soon as Gautama was dead he was highly honored by all. His remains were cremated with great pomp, and his followers contended for the unconsumed fragments of bone. These were finally divided into eight parts, and each of these fortunate possessors erected a tope over the relics which he had obtained. The ancient books of the North and the South agree in regard to the places where they were built. Gautama the Buddha, who believed with Jesus the Christ that “the flesh profiteth nothing,” would perhaps have been the very first to condemn this idolatry; but fetish-worship remains in the purest systems of religion.

**Honored
after
Death.**

Like most Oriental dates, the time of Sakya-muni's death is not certain. The Northern Buddhists, in Nepaul, Thibet, etc., differ much among themselves. The Chinese Buddhists are just as uncertain. Lassen and most other scholars regard the date fixed upon by all the Buddhist authorities of the South, especially those of Ceylon, B. C. 543, as the correct date. Westergaard a few years ago wrote a monograph on the subject, in which he tries to prove that the correct date was about two centuries later.

**Date
Uncertain.**

A general council of Siddārtha's followers was held immediately after his death to settle upon the doctrine and discipline of the new religion. According to the legend, three of the disciples were selected

**Council
of His
Followers.**

to recite from memory the teachings of the sage. The first was appointed to repeat his teaching and discipline; "for discipline is the soul of law," they said. Thereupon Upali ascended the pulpit and repeated all of the precepts relating to morals and the ritual. Next Ananda was chosen to recite his master's discourses respecting faith or doctrine. At last Kasyapa announced the philosophy and metaphysics of the new religious system. The council sat seven months, and the result of their work was the triple division of the Tripitaka, the sacred books of the Buddhists. Like Socrates and Jesus, Sakya-muni himself left nothing in writing. He simply taught by personal conversation.

Sects
and
Mission-
aries.

The second general council of Buddhism was held about a century after Siddârtha's death, to correct some abuses which had commenced to creep into the church. A large brotherhood of monks proposed the relaxation of conventional discipline, permitting more liberty in regard to food, intoxicating drinks, and the taking of gold and silver when offered as alms. Ten thousand schismatic monks were degraded, but they founded a new sect. The third general council was held during the reign of Asoka, the great Buddhist king in Northern India, and degraded and expelled the sixty thousand heretics. Missionaries were then sent to preach Buddhism in different lands of Eastern and South-eastern Asia. The *Mahawanso*, or Sacred History of Buddhism, translated from the Cingalese by Mr. George Turnour, records the names and success of these missionaries. The relics of some of them have been found recently in the Sanchi topes, and in other sacred buildings, contained in caskets, with inscriptions of their names. These inscribed names correspond with those given to the same missionaries by the historical books of Ceylon. Thus, according to the *Mahawanso*, two missionaries, Kassapo, or Kasyapa, and Majjhima, or Madhyama, proceeded to preach in the region of the Himalaya mountains. The ancient account, and a Ceylonese history of the fifth century of the Christian era, say that these missionaries journeyed, preached, suffered, and toiled, side by side; and in 1851 Major Cunningham found the relics of these missionaries in the second Sanchi tope, where they had remained concealed during all these centuries. When Captain Fell visited the tope in 1819 it was perfect, "not a stone fallen." And though injured in 1822 by some relic-hunters, its contents were not touched. The tope is a structure built of rough stones without mortar, thirty-nine feet in diameter, in the shape of a solid hemisphere, with a basement six feet high, projecting five feet all around, so as to make a terrace. It is surrounded by a stone enclosure, with carved figures. A small enclosure was found in the center of the tope, constructed of six stones, containing the relic-box of white sandstone,

about ten inches square. Inside this box were four caskets of steatite, a sacred stone among the Buddhists, each of these caskets containing small parts of burnt human bone. On the outside of one of these caskets was the following inscription: "Relics of the emancipated Kasyapa Gotra, missionary to the whole Hemawanta." On the inside of the same lid was carved this inscription: "Relics of the emancipated Madhyama." These relics and those of eight other leading Buddhists had reposed in this monumental sepulcher since the time of King Asoka, and must have been deposited there at least as early as B. C. 220.

Buddhism manifested a missionary spirit which distinguishes it from all other religions preceding Christianity. The religion of Confucius never tried to extend itself beyond China. Brahmanism never attempted to go outside of India. The system of Zoroaster confined itself to the Medes, Persians, Bactrians, and a few other Aryan races. The religion of Egypt remained only in the Nile valley. That of Greece confined itself to the Hellenic race. But Buddhism was inspired with a desire to make its teachings known and accepted by the whole human race. Buddhism spread rapidly throughout India, and its teachings of love, charity and human equality exerted a wonderful influence. Its ardent missionaries succeeded in converting vast multitudes in Nepaul, Thibet, Burmah, Ceylon, Farther India and China; and although driven from India after wrestling nine centuries with Brahmanism, Buddhism spread over all Eastern Asia—that is, among the Mongolian nations; and is to-day the religion of one-third of the human race, having more adherents than any other faith. It is the popular religion of China. It is the state religion of Thibet and Burmah. It is the religion of Japan, Siam, Anam, Assam, Nepaul, Ceylon, Mongolia and Manchooria. Like Christianity, Buddhism has its monkish orders; and its monasteries in all the countries in which it prevails are yet the chief sources of knowledge and the centers of instruction to the people.

Missionary Spirit.

The sovereign head of the Buddhist religion in Thibet is the Grand Lama, who resides in a magnificent temple at Pootala, near Lassa, the capital of Thibet. All the priests are called Lamas, and are under the Grand Lama, who is a sort of pope. He is regarded as the Buddha, the Deity himself, residing in a human form, and is therefore divine and human. When the human body of the Grand Lama dies, the priests, guided by certain signs, and proceeding in accordance with established forms, name the child into whose body the Grand Lama must enter, and there the Buddha accordingly becomes installed. The Buddha thus becomes incarnate in the Grand Lama, and divine emanations fill the priesthood, while the masses of the people practice the grossest idolatry. Although the Grand Lama has no temporal power,

Grand Lama of Thibet.

he is the head of Thibet's Buddhist church, as the Pope is of the whole Roman Catholic church. He is so exalted in the eyes of his more ignorant worshipers that, it is said, a divine odor is exhaled from his body, flowers spring up from his footsteps, and at his word parched deserts are refreshed with flowing rivulets, while his very excrements are considered sacred.

Recent
Informa-
tion about
Bud-
dhism.

We have had few sources of information concerning Buddhism until a recent period; but within the last half century so many sources have been opened that we can now study this great religion in its original features and its subsequent development. The sacred books of Buddhism have been preserved independently in Ceylon, Nepaul, China and Thibet. Eminent English scholars, such as G. Turnour, R. Spence Hardy and Georgely, devoted themselves to the study of the Pitakas, or the Buddhist sacred books, in the Pali language, preserved in Ceylon. Mr. Hodgson collected and studied the Sanskrit sacred books found in Nepaul. In 1825 he transmitted to the Asiatic Society in Bengal sixty works in Sanskrit, and two hundred and fifty in the language of Thibet. M. Csoma, an Hungarian physician, discovered in the Buddhist monasteries in Thibet a vast mass of sacred books translated from the Sanskrit works previously studied by Mr. Hodgson. In 1829 M. Schmidt found the same works in the Mongolian language. M. Stanislas Julien translated Buddhist works from the Chinese language. Still more recently, inscriptions cut upon rocks, columns and other monuments in the North of India have been transcribed and translated. These inscriptions were deciphered by Mr. James Prinsep, who discovered them to be in the ancient language of the province of Magadha, where Buddhism made its first appearance. They contain the decrees of a king, or rajah, named Pyadasi, shown by Mr. Turnour to be the same as the renowned Asoka, who seems to have ascended the throne at some time from B. C. 319 to B. C. 260. Similar inscriptions have been discovered in other portions of India, demonstrating to the satisfaction of such eminent scholars as Burnouf, Prinsep, Turnour, Lassen, Weber, Max Müller, Saint-Hilaire and others that Buddhism had almost become the state religion of India in the fourth century before Christ.

Bud-
dhism's
Power.

The power of Buddhism was based on the strength of conviction inspiring its apostles. We often are told that Buddhism is atheism, that it denies God and immortality. Sakya-muni was induced to take his departure from two profound convictions—the evil of constant change and the possibility of something more settled and permanent. In the language of the Book of Ecclesiastes he might have exclaimed: “Vanity of vanities! all is vanity!” The gloomy character of that book is founded on the very same style of reasoning as that of Siddâr-

tha, "that everything goes round and round in a circle; that nothing moves forward; that there is no new thing under the sun; that the sun rises and sets, and rises again; that the wind blows north and south, and east and west, and then returns according to its circuits." Gautama was young, and he desired to know where rest and peace could be found. He beheld age coming on. He was in good health, but knew that sickness and death would some day come upon him. He saw no means of escaping from the sight of this continual round of origin, development and decay, life and death, joy and sorrow, happiness and misery. He earnestly and intensely yearned for something real, something stable, something lasting.

He was convinced that all existence is an evil, and that release from this state of change and decay could only be attained through knowledge. He did not, however, mean by knowledge the observation and remembrance of external facts. He did not mean learning. He did not mean speculative knowledge, or the faculty of reasoning. He meant intuitive knowledge, the sight of everlasting truth, the power of perceiving the immutable laws of the universe. This knowledge could only be acquired by moral training, by purity of heart and life, and not by any mental process. For this reason he renounced the world and became a hermit in the forest.

Gautama's Convictions.

He thus separated himself from the Brahmins. They likewise believed in the efficacy of asceticism, of self-mortification, abnegation and penance. They also had hermits in his time. They, however, believed in the value of penance as an additional merit. They practiced self-denial for its own sake. Gautama practiced it as a means to a higher end, namely, release from the miseries of existence, purification and intuition. He believed that he had finally attained that end. He ultimately perceived the truth. He grew "wide awake." Illusions passed away. He saw the reality. He had become the Buddha—the *Enlightened*—the *Man who knew*.

Departure from Brahmanism.

In another point he departed from Brahmanism. He was yet only a man, not a God. In Brahmanism devotion ultimately resulted in absorption in the Divine essence, in Deity. The Brahmanic doctrine is divine absorption. The Buddhistic is human development. Brahmanism considers God everything, and man nothing. Buddhism regards man as everything, and God as nothing. Thus Buddhism makes so much of man as to forget God. But while it is "without God in the world" it does not deny him. It believes in the three worlds—the eternal world of absolute being; the celestial world of the gods, Brahma, Vishnu, Siva, Indra, Agni, Varuna, etc.; and the infinite world composed of individual souls and the laws of nature. It only says that we know nothing of the world of absolute being, Nirvana, which

Another Departure.

is our aim and end. But it is directly opposite to all that we know, and is consequently nothing to us. We know the everlasting laws of nature, and if we obey these we will rise, but if we disobey we will fall. By perfect obedience to these eternal and unchangeable laws of nature we shall finally reach Nirvana and everlasting repose.

**Souls and
Laws.**

The Buddha looked upon the world as consisting of two orders of existence—souls and laws. He perceived an infinite multitude of souls, in men, animals and insects. He observed that they were surrounded by immutable laws—the laws of nature. Knowledge of, and obedience to, these laws freed one from the miseries of existence, and brought him into the happy state of Nirvana.

**Sublime
Truths.**

The fundamental doctrine of Buddhism, as taught by its founder and accepted by all Buddhists, in the North and in the South, in Burmah and Thibet, in Ceylon and China, in Nepaul and Japan, is the doctrine of what they regard as the four great “sublime truths.”

**Fourth
Truth.**

They say that there is pain; that pain comes through the desire or passion for things that cannot long be ours; that both pain and desire can be ended in Nirvana, the way to which is shown by the fourth truth of the Buddha.

**Four
Paths.**

The four paths to this way are the following: He has entered the first path who sees the evils arising from separate existence, and who believes in the Buddha and in the power of his system only to attain salvation, which is release from the miseries of existence.

He has entered the second path who, in addition to the above, is free from lust and evil to others.

He has entered the third path who is further free from all kinds of evil desires, from ignorance, doubt, wrong belief and hatred.

He has arrived at the fourth path who is wholly free from sin and passions, by which are meant the lust of the flesh, the love of existence and the defilements of wrong belief and ignorance.

The four paths have also been summed up in eight steps or divisions, as follows: Right views, right thoughts, right speech, right actions, right living, right exertion, right recollection, right meditation.

**The
Buddhist
Ten
Com-
mand-
ments.**

Then follow ten commandments. Five of these apply to all men, and are as follows: Do not steal; do not kill; do not commit adultery; do not lie; do not become intoxicated. The other five are directed to monks, and are the following: Take no solid food after noon; do not visit dances, singing, or theatrical entertainments; use no ornaments or perfumery in dress; use no luxurious beds; accept neither gold nor silver.

**Buddhist
Litera-
ture.**

A countless number of commentaries and expositions have been made upon these doctrines and precepts. Everything has been commented upon, explained and elucidated. Voluminous works upon the Buddhist

system fill the monastic libraries of Thibet and Ceylon. The monks have their Golden Legends, their Lives of Saints, full of miracles and wonders. "On this simple basis of a few rules and convictions has arisen a vast fabric of metaphysics. Much of this literature is instructive and entertaining. Some of it is profound. Baur, who had made a special study of the intricate speculations of the Gnostics, compares them with the vast abstractions of Buddhism."

The Buddhist scriptures are called the Pitakas, or the Tripitaka—"three baskets"—so called because they are in three parts. The first Pitaka contains rules of discipline; the second, the discourses of the Buddha; while the third deals with philosophy and the subtle doctrines of the religion. The Buddha's sayings, transmitted from generation to generation and preserved in men's memories, were finally set down in writing. They grew as the Christian Scriptures grew, and all the writings were at last accepted as the sacred records of Gautama's teachings.

**The Tri-
pitaka.**

Among the many traditions relating to the Buddha is one telling of a young mother whose child had died, and who, in her great love and sorrow, clasped the dead body to her bosom, going about from house to house and asking if any one could give her medicine for it. The neighbors considered the woman mad, but a wise man, seeing that she was unable or unwilling to comprehend the law of death, said to her: "My good girl, I cannot myself give medicine for it, but I know of a doctor who can attend to it." She asked who the doctor was, and was sent by the wise man to the Buddha. After she had done homage to him, she said: "Lord and master, do you know any medicine that will be good for my boy?" The Buddha answered that he did, and told her to bring a handful of mustard seed which must be taken from a house where no son, husband, parent or slave had died. The woman then went to look for such mustard seed, but could find no such house, for when she inquired if any son, husband, parent or slave had died there, one would reply, "I have lost a son"; another would say, "I have lost both parents"; while all answered, "Lady, the living are few, but the dead are many." Finally, unable to find any house which had not been visited by death, she became impressed with the truth, whereupon she left her dead boy in the forest, and returned to the Buddha and told him her story. He said to her: "You thought that you alone had lost a son; the law of death is that among all living creatures there is nothing that abides." When he had finished preaching the law the woman became one of his disciples.

**Famous
Tradition
of the
Buddha.**

"Once upon a time Buddha lived in a village, and, in the sowing season, went with his bowl in hand to the place where food was being given by a Brahman, who, seeing him, spoke thus:

**The
Buddha
and the
Brahman.**

“ ‘O priest, I both plough and sow, and having ploughed and sown, I eat; you also, O priest, should plough and sow, and having ploughed and sown, you should eat.’

“ ‘I too, O Brahman, plough and sow, and having ploughed and sown, I eat,’ said Buddha.

“ ‘But we see neither the yoke, nor plough, nor ploughshare, nor goad, nor oxen, of the venerable Gautama. * * *

“ ‘Being questioned by us as to your ploughing, speak in such a manner as we may know of your ploughing.’

“The Buddha replied: ‘For my cultivation, faith is the seed; penance the rain; wisdom my yoke and plough; modesty the shaft for the plough; mind the string; presence of mind my ploughshare and goad.’

“Then the Brahman offered him rice boiled in milk from a golden vessel.

The
Buddha
and
Alavaka.

“In a chapter very popular among the Buddhists of Ceylon, the demon Alavaka is said to have asked Buddha, ‘What is the best wealth to a man in this world? What thing well done produces happiness? Of savory things, which is indeed the most savory? The life of one who lives in what manner, do they say, is the best?’

“Buddha answered: ‘Faith is the best wealth to a man here. The observing well the law produces happiness. Truth is indeed the most savory of all savory things. The living endowed with wisdom, they say, is the best of all modes of living.’

“On another occasion, when asked what was the greatest blessing, Buddha said:

“ ‘The succoring of mother and father, the cherishing of child and wife, and the following of a lawful calling, this is the greatest blessing.’

“ ‘The giving alms, a religious life, aid rendered to relations, blameless acts, this is the greatest blessing.’

“ ‘The abstaining from sins and the avoiding them, the eschewing of intoxicating drink, diligence in good deeds, reverence and humility, contentment and gratefulness, this is the greatest blessing.

“ * * * ‘Those who having done these things, become invincible on all sides, attain happiness on all sides. This is the greatest blessing.’

The
Buddha's
Dis-
course.

“There is a discourse of Buddha's which some have called, from the place where it was preached, his ‘sermon on the mount,’ but it lacks clearness, nor could it be set down in language easy to grasp. The extracts from Buddhist sacred books just given show how forcefully Buddha could put much meaning into few words, and of this there is rich proof in a book called the ‘Dhammapada,’ or ‘Path of Virtue,’ which is believed to contain his sayings. For example:

“‘He who lives looking for pleasures only, his senses uncontrolled, idle and weak, Mâra (the tempter) will certainly overcome him, as the wind throws down a weak tree.’

“‘Let the wise man guard his thoughts; they are difficult to perceive, very artful, and they rush wherever they list; thoughts well guarded bring happiness.’

“‘As the bee collects nectar, and departs without injuring the flower, or its color and scent, so let the sage dwell on earth.’

“‘Like a beautiful flower, full of color but without scent, are the fine but fruitless words of him who does not act accordingly. But like a beautiful flower, full of color and full of scent, are the fine and fruitful words of him who acts accordingly.’

“‘He who lives a hundred years, vicious and unrestrained, a life of one day is better if a man is virtuous and reflecting.’

“‘Let no man think lightly of evil, saying in his heart, It will not come near unto me. Even by the falling of water-drops a water-pot is filled; the fool becomes full of evil even if he gathers it little by little.’

“‘Not to commit any sin, to do good, and to purify one’s mind, that is the teaching of the Awakened.’ (This is one of the most solemn verses among the Buddhists.)

“‘Let us live happily then, not hating those who hate us! Let us dwell free from hatred among men who hate!’

“‘Let us live happily then, free from greed among the greedy! Let us dwell free from greed among men who are greedy!’

“‘Let us live happily then, though we call nothing our own! We shall be like the bright gods, feeding on happiness!’”

The Buddhist God is the Buddha himself, the deified man, who has become an infinite being by entering Nirvana. Prayer is addressed to him, as man must pray to something. In Thibet prayer meetings are held even in the streets. Father Huc says: “There is a very touching custom at Lassa. In the evening, just before sundown, all the people leave their work, and meet in groups in the public streets and squares. All kneel and begin to chant their prayers in a low and musical tone. The concert of song which rises from all these numerous reunions produces an immense and solemn harmony, which deeply impresses the mind. We could not help sadly comparing the Pagan city, where all the people prayed together, with our European cities, where men would blush to be seen making the sign of the cross.”

The
Buddhist
God.

Custom
at
Lassa.

This confession was early enjoined in Thibet, and public worship in that country is a solemn confession before the assembled priests. It confers an absolution from all sin. It consists in a public confession

Confes-
sion and
Absolu-
tion.

of sin, and a promise to cease sinning. In the pagodas, or temples, holy water is used in the service.

Previous
Buddhas.

The Thirty-five Buddhas who have preceded Gautama are regarded as the chief powers for taking away all sins. These are styled the "Thirty-five Buddhas of Confession." Gautama has been included in the number. In the sacred pictures some lamas are likewise joined with them, one of these being Tsonkhapa, a lama who was born A. D. 1555, and others. The mendicant priests of Buddha must confess twice a month, at the new and full moon.

Buddhist
Nun-
neries.

There are Buddhist nunneries for women. It is said that Gautama agreed to their establishment at the urgent request of his aunt and nurse, and of his favorite disciple, Ananda. These nuns take the same vows as the monks. Their rules require them to treat even the youngest monk with reverence, and utter no angry or harsh words towards a priest. The nun is required to be willing to be instructed, and must go to a virtuous teacher for this purpose once in every fortnight. She must devote only two weeks at a time to spiritual retirement, and must not go out simply for amusement. She can only be initiated after two years' preparation, and must attend the closing ceremonies of the rainy season.

Karma
and
Nirvana.

The two chief metaphysical doctrines of Buddhism are *Karma* and *Nirvana*. Karma is the law of consequences, by which every act performed in this life receives its full recompense in the next world, where the soul is born again, but such recompense is only possible if the soul passes on. Said the Buddha: "Karma is the most essential property of all beings; it is inherited from previous births, it is the cause of all good and evil, and the reason why some are mean and some exalted when they come into the world. It is like the shadow which always accompanies the body." The Buddha himself reached all his elevation by means of a Karma obtained in previous states. None can obtain Karma or merit except such fortunate individuals as hear the Buddha's discourses.

Differing
Views.

Eminent scholars have not agreed respecting the meaning of Nirvana, the end which all Buddhists desire to attain. Some have supposed it to mean utter annihilation, entire cessation of existence. Others have believed it to signify absorption into Deity—the same as the Brahmanical doctrine of the ultimate aim and end of the human soul. The weight of authority supports the first view. Burnouf says: "For Buddhist theists, it is the absorption of the individual life in God; for atheists, absorption of this individual life in the nothing. But for both, it is the deliverance from all evil, it is supreme affranchisement." Max Müller, Turnour, Schmidt and Hardy all agree that it is annihilation. M. Saint-Hilaire holds the same view,

calling it a "hideous faith," but saying that it is the doctrine of one-third of the human race.

But some of the most distinguished scholars hold the opposite view, among them Bunsen, who alludes to the fact that in the most ancient monuments of Buddhism, the earliest Sutras, Nirvana is mentioned as a state attained in this life, being a condition in which all desires cease, all passions die. Bunsen maintains that the Buddha never denied or questioned the existence of God or the doctrine of immortality.

**Bunsen's
View.**

The Pali Sacred Books give the following account of Nirvana:

"Again the King of Ságala said to Nágaséna: 'Is the joy of Nirvana unmixed, or is it associated with sorrow?' The priest replied that it was unmixed satisfaction, entirely free from sorrow.

**Account
from the
Pali
Sacred
Books.**

"Again the King of Ságala said to Nágaséna: 'Is Nirvana in the east, west, south or north; above or below? Is there such a place as Nirvana? If so, where is it?' Nágaséna replied: 'Neither in the east, south, west or north; neither in the sky above, nor in the earth below, nor in any of the infinite sakwalas, is there such a place as Nirvana.' Milinda asked: 'Then if Nirvana have no locality, there can be no such thing; and when it is said that any one attains Nirvana, the declaration is false.' Nágaséna replied: 'There is no such place as Nirvana, and yet it exists; the priest who seeks it in the right manner will attain it.' Milinda asked: 'When Nirvana is attained is there such a place?' Nágaséna replied: 'When a priest attains Nirvana there is such a place.' Milinda asked: 'Where is that place?' Nágaséna replied: 'Wherever the precepts can be observed; it may be anywhere; just as he who has two eyes can see the sky from any or all places; or as all places may have an eastern side.'"

The Buddhists regarded Nirvana as the object of all their hope, but if you ask them what it is, they may answer: "Nothing." This would apparently imply that utter annihilation is the highest good—the most desirable end. Such a doctrine would be the most extreme pessimism.

**Bud-
dhists'
Aim,
Nirvana.**

When a Buddhist says that Nirvana is *nothing*, he means that it is *no thing*; that it is nothing that we can at present perceive; that it is the contrary of all we know, of what we now call life, a condition so entirely different from what we know or are able to know at present that it is just the same as nothing to us. All present life is subject to constant change; *that* is permanent. All present life goes up and down; *that* is stable. All present life is the life of sense; *that* is spirit.

Meaning.

In the same way the Buddhist denies God. He regards Him as unknowable—as impossible to be conceived of. The Buddhist regards the element of time and the finite as all, in the same way that the Brahman regards the element of eternity as all. It is the most extreme opposite of Brahmanism.

**Idea of
God.**

Finite
and
Infinite.

It seems as though the Oriental mind could not at the same time conceive of God and nature, the finite and the infinite, eternity and time. Brahmanism believes only in the reality of God, the infinite and the eternal, and ignores the reality of the finite, of nature, history, time and the world. The Buddhist, on the contrary, accepts the last and ignores the first.

Rational-
ism.

Buddhism is a system of rationalism. It appeals to man's reason. It proposes to save man by knowledge, from a present hell, and not a future one. The Buddha preached numberless sermons, while his missionaries preached abroad. Buddhism extended itself by peaceful means—by its rational appeal to the human mind. It never propagated its doctrines by the sword, even when it had the power of rajas to uphold it. Buddhism has won all triumphs peacefully, not depending on the sword of the conqueror or the frauds of priestcraft. It has its superstitions and errors, but it has not deceived. It is the most tolerant of all religions. It has not persecuted, and has no prejudices against the adherents of other religions. Buddhism has had no Inquisition. It has not burned alive or imprisoned or excommunicated heretics. Though extremely zealous in extending their faith, Buddhists have all the time displayed a spirit of toleration truly remarkable. But one religious war has obscured their peaceful history during twenty-four centuries. That war occurred in Thibet, but little is known about it. A Buddhist in Siam told Mr. Crawford that he believed all the religions of the world to be branches of the true religion. A Buddhist in Ceylon sent his son to a Christian school, and said to the missionary: "I respect Christianity as much as Buddhism, for I regard it a help to Buddhism." The French Roman Catholic missionaries, MM. Huc and Gabet, were told by a Buddhist in Thibet that he considered himself both a good Buddhist and a good Christian.

Tolera-
tion.

Bud-
dhism's
Humane
Side.

Buddhism is also humane in spirit, and therein lay the cause of its wonderful success. In its origin it was a protest against the power of the Brahmanic priesthood. It broke down all castes by asserting the doctrine of human equality, and by allowing any one wishing to lead a holy life to become a priest. It displays an unbounded charity for all souls, and considers it a duty to make sacrifices for all. Said the Buddha: "Not from birth does one become a Vasala (slave), not from birth does one become a Brahman. By bad conduct does one become a Vasala, by good conduct does one become a Brahman." One legend says that the Buddha gave his body for food to a starving tigress, which was too weak to nurse her young. An incident is on record concerning the Buddha, who asked a woman of low caste for water, and who, when she expressed surprise, said: "Give me drink, and I will give you truth." The commandment, "Thou shalt not

kill," which applies directly to all living creatures, has exerted a wonderful influence in softening the manners of the Mongol nations, whose history has not been filled with constant wars and bloodshed as has the history of Christian and other nations.

The commandment not to kill is closely related with the doctrine of the metempsychosis, or transmigration of souls, which is one of the leading doctrines of Buddhism, as well as of Brahmanism. Buddhism has abolished all human and animal sacrifices; and its altars, free from innocent blood, are crowned only with flowers and leaves. It likewise teaches a practical humanity consisting of good actions. It made it the duty of children to obey and honor their parents, and of parents to care for their children. It also made it a duty of all to forgive their enemies, to return good for evil, to do unto others as they would have others do unto them, to be kind to the sick and the poor and the sorrowing. It diffused a spirit of charity abroad which encompassed the life of the lowest, as well as that of the highest. All the priests of Buddhism are supported by daily alms. It is a duty of Buddhists to be hospitable to strangers, to establish hospitals for the sick and the poor, and even for sick animals, to plant shade trees and to erect houses for travelers.

Metempsychosis.

Mr. Malcolm, the Baptist missionary, says that as he sat down to rest one day in a small village in Burmah a woman brought a nice mat for him to lie on. Another brought some cool water for him, while a man brought him a half dozen good oranges. None expected or desired the least reward, but went away, leaving him to his repose. He says: "None can ascend the river without being struck with the hardihood, skill, energy, and good humor of the Burmese boatmen. In point of temper and morality, they are infinitely superior to the boatmen of our Western waters. In my various trips I have seen no quarrel nor heard a hard word."

Examples of Buddhist Hospitality.

Mr. Malcolm says further: "Many of these people have never seen a white man before, but I am constantly struck with their politeness. They desist from anything on the slightest intimation; never crowd around to be troublesome; and if on my showing them my watch or pencil-case, or anything which particularly attracts them, there are more than can get a sight the outer ones stand aloof and wait till their turn comes. * * *

Additional Examples.

"I saw no intemperance in Burmah, though an intoxicating liquor is made easily of the juice of a palm. * * *

"A man may travel from one end of the kingdom to the other without money, feeding and lodging as well as the people."

"I have seen thousands together, for hours, on public occasions, rejoicing in all ardor, and no act of violence or case of intoxication. * * *

"During my whole residence in the country I never saw an indecent act or immodest gesture in man or woman. * * * I have seen hundreds of men and women bathing, and no immodest or careless act.

"Children are treated with great kindness, not only by the mother but by the father, who, when unemployed, takes the young child in his arms, and seems pleased to attend to it, while the mother cleans the rice or sits unemployed at his side. I have as often seen fathers caressing female infants as male. A widow with male and female children is more likely to be sought in marriage than if she has none. * * *

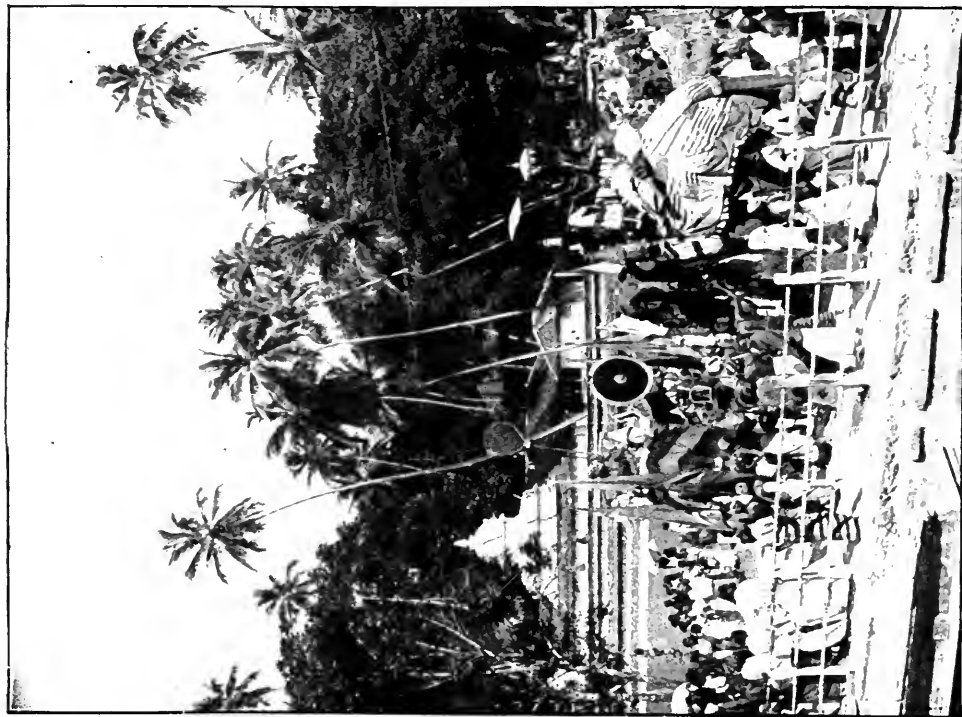
"Children are almost as reverent to parents as among the Chinese. The aged are treated with great care and tenderness, and occupy the best places in all assemblies."

**Buddhist
Morality.**

According to Saint-Hilaire, the Buddhist morality is one of endurance, patience, submission and abstinence, instead of one of action, energy or enterprise. It is based on love for all things, every animal being possibly our relative. The virtues of Buddhists are to love their enemies, to offer their lives for animals, to abstain from even defensive warfare, to govern themselves, to shun vices, to obey superiors, to reverence age, to provide food and shelter for men and animals, to dig wells and plant trees, to despise no religion, to show no intolerance, and not to persecute. Polygamy, though tolerated, is not sanctioned. Monogamy generally prevails in Ceylon, Siam and Burmah; but is less prevalent in Thibet and Mongolia. Buddhism affords women better treatment than any other Oriental religion.

**Buddhist
Priests.**

Buddhism has regular priests but no secular ones; and all its clergy are monks, who take the three vows of poverty, chastity and obedience, as did the Christian monks of the Middle Ages. The vows of the Buddhists are not irrevocable, and they can be relinquished at any time, and return into the world if they desire to do so. The first Roman Catholic missionaries who met the Buddhist priests were struck with wonder at the many resemblances between the customs of Buddhism and those of Roman Catholicism, and thought that Satan had been mocking their sacred rites. Father Bury, a Portuguese missionary, on beholding Chinese bonzes tonsured, using rosaries, praying in an unknown language, and kneeling before images, exclaimed in astonishment: "There is not a piece of dress, not a sacerdotal function, not a ceremony of the court of Rome, which the Devil has not copied in this country." Mr. Davis, an English authority, alludes to "the celibacy of the Buddhist clergy, and the monastic life of the societies of both sexes; to which might be added their strings of beads, their manner of chanting prayers, their incense, and their candles." Mr. Medhurst, another English authority, speaks of the images of a virgin, called the "queen of heaven," having an infant in her arms, and holding a cross.



From Stereograph, copyright 1903 by Underwood & Underwood

Left: Procession at the Temple of Buddha's Tooth, Kandy, Ceylon
Right: Carvings in the Hindu Temple at Madura, India

Confession of sins is practiced regularly. Father Huc, the French missionary, says of the Buddhists in China, Thibet and Tartary: "The cross, the miter, the dalmatica, the cope, which the Grand Lamas wear on their journeys, or when they are performing some ceremony out of the temple—the service with double choirs, the psalmody, the exorcisms, the censer suspended from five chains, and which you can open or close at pleasure—the benedictions given by the lamas by extending the right hand over the heads of the faithful—the chaplet, ecclesiastical celibacy, religious retirement, the worship of the saints, the fasts, the processions, the litanies, the holy water—all these are analogies between the Buddhists and ourselves." He might have also said that in Thibet is the Dalai Lama (Grand Lama), Buddhist Pope.

The Roman Catholic missionaries next thought that the Buddhists had learned these customs from the Nestorian missionaries who visited China in the early centuries of the Christian era. But Wilson translated plays from written works before the time of Christ, in which Buddhist monks appear as mendicants. The worship of relics is no less ancient. Fergusson describes topes, or shrines of relics, of exceeding antiquity, in India, Ceylon, Burmah and Java; many of them belonging to the time of King Asoka, the great Buddhist sovereign who ruled all India about B. C. 250, and in whose reign Buddhism was made the state religion of India and held its third church council.

**Antiquity
of Bud-
dhist
Customs.**

The ancient Buddhist architecture, very curious and some of it very elegant, includes topes, rock-cut temples and monasteries. Some of the topes are monolithic columns, over forty feet high, and having ornamented capitals; while others are enormous domes of brick and stone, containing sacred relics. The tooth of Buddha was once preserved in a magnificent shrine in India, but was taken to Ceylon in A. D. 311, where it yet remains an object of universal reverence. It is a piece of ivory or bone two inches long, and is kept in six cases, the largest being of solid silver, five feet high. The other cases are inlaid with rubies and precious stones. Ceylon likewise has the "left collar-bone relic," in a bell-shaped tope, fifty feet high, and the thorax bone, in a tope erected by a Hindoo rajah, B. C. 250. Besides these topes there are two others, which were afterwards built, the last being eighty cubits high. The Sanchi tope is the finest in India, and is a solid stone dome, one hundred and six feet in diameter and forty-two feet high, with a basement and terrace having a colonnade, now fallen, of sixty pillars, with elegantly-carved stone railing and gateway.

**Ancient
Buddhist
Architec-
ture.**

The numerous rock-cut temples of the Buddhists in India are of great antiquity. Fergusson believes that over nine hundred yet remain, most of which are within the Presidency of Bombay. Many of these date back two centuries before Christ. They resemble the earli-

**Buddhist
Rock-cut
Temples
in India.**

est Roman Catholic churches in form. They are excavated out of solid rock, and have a nave and side aisles, ending in an apse, or semi-dome, round which the aisle is carried. One of the excavated rock temples at Karli, built in this style, is one hundred and twenty-six feet long and forty-five feet wide, having fifteen elegantly-carved columns on each side, which separate the nave from the aisles. The façade of this temple is likewise profusely ornamented, and has a large open window to light the inside, below a beautiful gallery of rood loft.

The
Buddhist
Monas-
teries.

The numerous rock-cut monasteries of the Buddhists in India have now been deserted for centuries. Between seven and eight hundred are known to remain, most of which were excavated between B. C. 200 and A. D. 500. Buddhist monks at that early period, as well as at the present time, took the three vows of celibacy, poverty and obedience, which are taken by the members of Roman Catholic orders. Besides this, *all* the Buddhist priests are mendicants. They shave their heads, wear a friar's robe tied round the waist with a rope, and beg from house to house, carrying their wooden bowls for boiled rice. The old monasteries of India have chapels and cells for the monks; but the largest could accommodate only thirty or forty; while one monastery in Thibet visited by MM. Huc and Gabet (the lamasery of Kounboun) is occupied by four thousand lamas. The structure of these monasteries clearly proves that the Buddhist monkish system is far too ancient to have been adopted from the Christian system.

Buddhism
a Protest
against
Brahman-
ism.

But while Buddhism thus resembles Romanism in its outward forms, it manifests the spirit of Protestantism. In Asia the human mind protested in the interest of mankind against the oppression of priest-ridden Brahmanism, as the European reformers of the sixteenth century revolted against the tyranny of the Church of Rome. Brahmanism established a system of salvation by sacraments, but Buddhism revolted and founded a doctrine of personal salvation by teaching. Brahmanism was the more spiritual, as it made God everything, this world nothing; Buddhism was the more rationalistic, as it made this world everything and ignored Deity. Brahmanism is a system of fixed castes; Buddhism a system wherein the doctrine of individual freedom is asserted. Brahmanism considers the body as the soul's enemy; Buddhism accepts the laws of nature and is a religion of humanity as well as of devotion. Buddhism was a protest of nature against spirit, of humanity against caste, of personal freedom against priestly despotism, of salvation by faith against salvation by sacraments. But like other revolts, Buddhism went too far. "In asserting the rights of nature against the tyranny of spirit, Buddhism has lost God." Buddhism ignores creation and the Creator. Its tracts say: "The rising of the world is a natural case." "It is natural that the world should

rise and perish." Brahmanism recognizes absolute spirit as the only reality and considers this world an illusion; while Buddhism recognizes only this world and ignores the eternal world of spirit. Nevertheless Buddhism, like Brahmanism, looks upon this life as an evil, and the aim of both systems to escape the changes of the world and its miseries and obtain eternal repose, while both systems hold to the doctrine of the transmigration of the souls of those who do not lead a correct life into other forms of animal existence until the soul is purified, when rest is obtained, according to Brahmanism, by absorption into the Divine Spirit of the universe, and according to Buddhism by entering Nirvana. Though both systems have the same aim, that of escaping the miseries and changes of existence into the absolute rest of eternity, the Brahman thinks this repose can only be obtained by mental submission and by a passive reception of what is taught by a priest-caste, while the Buddhist believes that this eternal rest can only come through a free obedience of the Divine laws. Both systems consider knowledge essential to salvation.

M. Saint-Hilaire has summed up the good and evil of Buddhism thus: Its founder proposed himself to save the human race. He did not indulge in the subtle philosophy of the Brahmins; he did not promise his followers riches, pleasures, conquests or power; but he invited them to accept salvation by means of virtue, knowledge and self-denial. We do not find such noble appeals in the Vedas or the other Brahmanic works. The Buddha's greatest glory was the unlimited charity for man which filled his soul. He devoted his life to teach man and lead him in the right way. His law was a law of grace for all. Sakya-muni, the Buddha, therefore aimed at a universal religion. He viewed man's life, regardless of rank and class, as sorrowful. He considered all alike poor and needy, and invited to come unto him all that labor and are heavy laden, offering them rest. He desired to cure the diseases of the life of the human race.

**Saint
Hilaire's
View.**

M. Saint-Hilaire remarks that in thus trying to save man the means of Siddârtha the Buddha are as pure as his ends. He sought to persuade and to convince. He did not desire to use force. He permitted confession, and aided the weak and helpless by explanations and parables. He established habits of chastity, temperance and self-control, to guard man against evil. He employed the Christian graces of patience, humility and forgiveness of injuries. He abhorred falsehood, and revered truth. He forbade slander and gossip. He taught respect for parents, family, life and home.

**Buddha's
Teach-
ings.**

The teaching of Gautama the Buddha, like that of Jesus the Christ, has been corrupted with doctrines which he never taught; and the forms of worship adopted in different countries vary, but principally consist

**Corrupted
Bud-
dhism.**

in adoration of the statues of the Buddha and of his relics, he being regarded by them as that which any person may become by the four sublime truths and the ten commandments. Buddhism as a *philosophy* does not deny God; it simply ignores Him, says nothing about him. Buddhism as a *religion* is a polytheism and an idolatry, whose millions of votaries believe in a multitude of gods.

Buddha
and
Christ.

We have observed resemblances between the Buddha's teaching of charity and mercy and that of Christ's, as the fruit of the loving natures of both. Like Christianity, Buddhism was driven out of its birth-place.

Saint
Hilaire's
Further
View.

But M. Saint Hilaire observes that Buddhism never yet founded a good social state or a solitary good government. It failed in India, its native land, and never got a permanent hold of any Aryan race. The gloomy character of Buddhism, which looks upon all existence as an evil, with the simple motive of doing right for the sake of future reward by deliverance from a sad existence, has a corrupting influence upon duty; the idea disappears, and skepticism follows. "God is nothing; man is nothing; life is nothing; death is nothing; eternity is nothing. Hence the profound sadness of Buddhism. To its eye all existence is an evil, and the only hope is to escape from time into eternity—or into nothing—as you may choose to interpret Nirvana. While Buddhism makes God, or the good, and heaven, to be equivalent to nothing, it intensifies and exaggerates the evil. Though heaven is a blank, hell is a very solid reality. It is present and future too. Everything in the thousand hells of Buddhism is painted as vividly as in the hell of Dante. God has disappeared from the Universe, and in his place is only the inexorable law, which grinds on forever. It punishes and rewards, but has no love in it. It is only dead, cold, hard, cruel, unrelenting law. Yet Buddhists are not atheists, any more than a child who has never heard of God is an atheist. A child is neither deist nor atheist; he has *no* theology. The only emancipation from self love is in the perception of an infinite love. Buddhism, ignoring this infinite love, incapable of communion with God, aiming at morality without religion, at humanity without piety, becomes at last a prey to the sadness of a selfish isolation. We do not say that this is always the case, for in all systems the heart often redeems the errors of the head. But this is the logical drift of the system and its usual outcome."

Sir Edwin
Arnold's
View.

Says Edwin Arnold concerning the Buddhist religion: "In point of age, most other creeds are youthful compared with this venerable religion, which has in it the eternity of a universal hope, the immortality of a boundless love, an indestructible element of faith in final good, and the proudest assertion ever made of human freedom."

CHAPTER IX.

ANCIENT CHINA AND JAPAN.

SECTION I.—GEOGRAPHY OF CHINA.

THE Chinese Empire contains more than five millions of square miles, or twice the area of the United States, and has a population of almost five hundred millions, or about one-third of the number of inhabitants of the globe. China proper, inhabited by the Chinese, is about half the size of Europe, and has about four hundred millions of human beings within its limits. Of the eighteen provinces of China many contain singly more inhabitants than some of the great European monarchies.

Area and
Popula-
tion.

China proper contains about one-fourth part of the territory of the empire, and three-fourths of the population. It is the portion that comprises that peculiar nation, so different from all others—the *Chinese*. China proper is bounded on the north by Tartary and the Yellow Sea; on the east by the Pacific Ocean; on the south by the China Sea, Anam, Siam and Burmah; on the west by Thibet and Tartary. It is mainly an uneven plain, though crossed by two ranges of mountains—the Peling range in the North, and the Nan-ling range in the South. The two chief rivers are the Hoang-Ho and Yang-tse-Kiang, both of which rise in Thibet; the first being eighteen hundred and fifty miles long, and the last two thousand miles.

China
Proper.

The island of Hainan lies upon the southern coast, about eight miles from the mainland. It is one hundred and fifty miles long and seventy-five miles wide, and is very populous. A part of the people are subject to China, and a part are independent. This island produces gold, lapis-lazuli, and various curious and valuable woods.

Hainan.

The climate of China is cold in the North, and the winters at Peking, the capital of the Chinese Empire, are attended with deep snows and severe frosts. In the South it is hot. China lies in the same latitude as the United States, and comprises almost the same extent upon the Pacific as our country does upon the Atlantic, so that the seasons and temperature of the two countries are very much alike. The soil of

Climate.

- Soil.** China is mainly fertile, and the whole of it is under industrious and skillful cultivation, yielding abundant crops. It produces all the fruits common to tropical and temperate latitudes. Camphor and cinnamon trees grow in the fields and gardens.
- Products.**
- Tea.** The tea shrub, or tree, grows wild in fields and hedges, but cultivation greatly improves it. It reaches a height of from four to six feet. It is usually grown in gardens. The leaves are gathered by families, and sold to merchants who trade in the article. Tea is a peculiar product of China, and the great staple of the country. Rice is grown more extensively in China than in any other country of the world, and is the main food of the people.
- Rice.**
- Silk.** The silk-worm is cultivated in China, and in that country, it is said, silk was first manufactured. The various insects of China are very brilliant, and among them are many kinds of beetles and butterflies, some very large, and others beautiful. Little is known of the wild animals of China. The cattle are of the same humped species as those of India, one kind being no larger than a hog. There are not many horses. The pigs are said to be very small.
- Insects.**
- Animals.**
- Political Divisions.** The political divisions of the Chinese Empire are China proper, Manchooria, Mongolia, Soongaria, Little Bucharía, or Chinese Turkestan, Thibet and the island of Hainan. Manchooria, Mongolia, Soongaria and Chinese Turkestan are called Chinese Tartary. Mongolia is regarded as the original home of the Mongolian race. Manchooria is the native country of the present dynasty, which has ruled the Chinese Empire for almost two and a half centuries, since A. D. 1644.
- Prov-
inces.** China proper is divided into eighteen provinces—Pe-chee-lee, Chang-tung, Kiang-su, Ngan-hoei, Ho-nan, Hoo-pe, Che-kiang, Kiang-si, Hoo-nan, Fokian, Quang-tung, Quang-si, Kuei-cheou, Yun-nan, Se-chu-an, Shen-si, Shan-si, Kansí, Leao-tong. The great cities of China are Pekin, the capital, with about three million inhabitants, in the most north-eastern province, Pe-chee-lee; Canton, with over two million inhabitants, in the province of Quang-tung, in the South, bordering on the China Sea; and Shanghae, Amoy, Ningpo, Nankin and Foo-choo, in the East, along the coast.

SECTION II.—ANCIENT CHINA.

**Chinese
An-
tiquity.** THE Chinese Empire is the oldest now existing on the face of the earth, and has until recently formed a separate world, as it were, from the rest of mankind, with a history distinctly its own and not connected with that of other nations. While great empires have successively risen and fallen in other parts of the world, China has remained the

same for at least five thousand years, surviving all the great nations of Western Asia, Northern Africa and Europe. It is the only ancient empire which has continued to the present time.

While other nations have passed away, while empires have risen and fallen in other parts of Asia and the world, in accordance with the inexorable law of change which seems to govern human affairs, national as well as individual, China furnishes an example of permanence among nations. Its civilization appears to have existed without change from time immemorial, and may have existed before that of the Nile valley; and the Egyptian kings who erected the great Pyramids may have lived after the founders of the Chinese Empire. Porcelain vessels, having Chinese mottoes upon them, have been discovered in the ancient Egyptian tombs, in shape, material and appearance exactly resembling those made in China at the present time; and the great Italian antiquary of last century, Rosellini, believed them to have been imported into Egypt from China by kings who reigned in Egypt about the time of Moses or before.

**Per-
manence**

China and its institutions have outlived everything else in the world. Ancient Egypt, Chaldæa, Assyria, Babylonia, Media, Persia, Judæa, Greece and Rome, have all risen, flourished, decayed and died; but China, probably more ancient than any of them, has remained the same to our own day. It has had twenty-two successive dynasties; but its customs and institutions, all that constitutes the life of the nation, have continued fixed and permanent. The present European nations, even the oldest of them, are young in comparison with the great nation of Eastern Asia. At the time when the Egyptian kings were building their Pyramids, China had a settled government and a high state of civilization, from which, if it has not materially advanced, it has not receded.

**Old
Civiliza-
tion.**

The Chinese have an extravagant chronology, making their country many thousands of years old; and their early history, like that of other Asiatic nations, is lost in the dimness of a very remote antiquity. Their fabulous chronology includes dynasties of sovereigns, each of whom reigned eighteen thousand years; but subsequently their lives dwindled to so short a period that the reigns of nine kings are embraced in forty-five thousand six hundred years. The ten ages from Tan-kou, or Pan-kwo, whom Confucius mentioned as the first man, are computed by Chinese writers to comprise ninety-six million years. But the Chinese now regard the fabulous period of their history with contempt. Kung-fu-tsee—whose name has been Latinized into Confucius—gives an account of the Chinese monarchs for a period of two thousand five hundred and sixty-two years before his time.

**Extrava-
gant
Chro-
nology.**

Aborigines. The Chinese were not the first inhabitants of the country, but had migrated from their original home in Mongolia to the south and south-east in the fabulous ages, and subdued or exterminated the barbarous aborigines of the country. Some remnants of these savage tribes still inhabit the mountains in Western China, where they are called *Miao*, and are perhaps of the same race as the aboriginal Tibetans.

Primitive Chinese. When the Chinese first settled in the province of Shen-si, they are said to have been almost complete savages, having no knowledge of the arts of social union, or of anything which raises man above the brute. But they gradually developed a civilization; and early history speaks of sovereigns teaching their subjects every science and craft, from astronomy to agriculture, from preparing machinery for war to making musical instruments. It appears that the crown was at first elective, the people assembling on the death of a sovereign and choosing the person whom they considered most fitted to be his successor; the person so chosen being generally the prime minister of the deceased monarch.

Early Civilization and Government.

Fo-hi. The authentic history of China dates back almost five thousand years, but the early portion of it is wholly mythical. Chinese writers tell us that the founder of this old monarchy was FO-HI, who became Emperor about B. C. 2852. It is said that he taught his subjects how to raise cattle, instructed them in the art of writing, and introduced the institution of marriage and the divisions of the year. His successor, CHIN-NONG, invented the plow, and taught his people agriculture and medicine. The third Emperor, HWANG-TI, is said to have invented clocks, weapons, ships, wheeled vehicles and musical instruments, and to have introduced coins and also weights and measures.

Chin-nong.

Hwang-ti.

Ti-ku. TI-KU, the fourth Emperor, established schools, and introduced the custom of polygamy. With his son and successor, YAU, who ascended the throne of the "Celestial Empire" in B. C. 2357, the more authentic history of China begins. He greatly advanced the civilization and wealth of his people, and constructed many roads and canals. He was succeeded at his death in B. C. 2258 by his son SHUN, who was as good and wise a sovereign as his father. At his death in B. C. 2207, YU THE GREAT founded the Hia dynasty, which occupied the throne of the "Flowery Kingdom" until B. C. 1767. YU the Great made himself the head of the national religion, as well as the civil ruler of the empire.

Shun.

Yu the Great.

Hia Dynasty.

Chung-kang. His grandson, the third of the dynasty, was driven from the throne by a popular revolution, and was succeeded by his brother, CHUNG-KANG, who ruled with vigor. His death was followed by a period of civil war, which was ended by placing SHANG-KANG on the throne. He governed his empire well, and was succeeded by his son TI-CHU, the last great emperor of the famous Hia dynasty. After the death of

Civil War.

Shang-kang.

Ti-chu.

Ti-chu the Hia dynasty declined, and it was hurled from the throne by a revolution in B. C. 1766, when the Shang, or Yin, dynasty ascended the Chinese throne, which it held until B. C. 1122. This dynasty embraced twenty-eight emperors, who were most wicked, cruel and despicable sovereigns. In B. C. 1122 a great general named Wu-wang headed a revolt against CHOW-SIN, the last emperor of the Shang dynasty, and reduced him to so desperate a condition that he collected his treasures and his women in his palace, and placing himself in their midst, set fire to the edifice and perished with them in the flames, as did Saracus, the last Assyrian king.

Shang
Dynasty.

Chow-
sin.

WU-WANG then ascended the Chinese throne and was the founder of the Chow dynasty, who governed China for eight hundred and seventy-three years, from B. C. 1122 to B. C. 249. Wu-wang was a great monarch, and inaugurated many wise and useful reforms for the benefit of his subjects. None of his successors possessed his ability, and their reigns were constantly disturbed by civil wars, struggles with the Tartars, and the rebellions of princes. The sovereign's power was as weak under this dynasty as it had been under any other race of Chinese emperors. During the reign of LI-WANG (B. C. 571-544), Confucius, the great Chinese moral philosopher and teacher, was born.

Wu-
wang.
Chow
Dynasty.

Li-wang.

Con-
fucius.

In B. C. 249 the Chow dynasty was succeeded by that of Tsin, whose monarchs were a far more vigorous race of sovereigns. They weakened the power of the great vassal princes, and made the emperor's power again supreme. The second emperor belonging to this dynasty was CHING-WANG, who reigned from B. C. 246 to B. C. 210, and built the "Great Wall of China" to protect his country against the inroads of the Tartars on the northern frontier of his empire. The Great Wall (*wan-li-chang*, the myriad mile wall), on the northern frontier of China proper, is the most stupendous work of defense ever erected by human hands. It was completed about B. C. 215, and is now mostly in ruins. Next to the Great Pyramids of Egypt, the Great Wall of China is the most ancient monument of human labor still remaining.

Tsin
Dynasty.

Ching-
wang.

Great
Wall.

This wall bounds China proper along its entire northern frontier, along three of its provinces, and extends fifteen hundred miles from the Yellow Sea to the western province of Shen-si and far into Tartary. To procure a sufficient number of laborers for so great an enterprise, the Emperor Ching-wang ordered that every third laboring man throughout his dominions should be forced to enter his service; and these were obliged to work like slaves, without any further pay than a bare supply of food.

Its
Extent.

How
Built.

The wall was carried over the highest hills and through the deepest valleys, crossed upon arches over rivers, and was doubled in important

Its
Magni-
tude.

passes, being supplied with strong brick towers or bastions, about a thousand yards apart. One of the highest ridges crossed by the wall is five thousand feet above the level of the sea. It greatly exceeds the sum-total of all other works of the same kind, and proved a sufficient defense against the Tartars for fifteen centuries. The body of the wall consists of an earthen mound defended on each side by a wall of masonry and brick, of the most solid construction, with a terrace or platform of square bricks. The entire average height, including the parapet of five feet, is twenty feet, on a stone foundation projecting two feet under the brick work, and differing in height from two feet or more, according to the level of the ground. The wall is twenty-five feet thick at the base, narrowing to fifteen at the platform. The towers are forty-five feet at the base, diminishing to thirty feet at the top, and are about thirty-seven feet high.

Ching-
wang's
Tyranny.

Destruc-
tion of
Books and
Records.

The Emperor Ching-wang, the builder of the Great Wall, suppressed the tributary kingdoms and reduced them to their former state of dependent provinces; thus considering himself the founder of the Chinese Empire. He was the first to assume the title of *Kwang*, or Emperor. He determined that the history of China should begin with his reign; and to wipe out the memory of past events and reigns he ordered all the books recording them, including the public records, to be burned, and, it is said, also caused four hundred learned men to be buried alive, so that no knowledge of past events might be transmitted to futurity. Thus a great mass of early Chinese literature perished, many of the writings of Confucius and Mencius being among them. A few fragments of their works escaped, and to them moderns are indebted for a knowledge of the principles of these great sages and of the previous history of China.

Han
Dynasty.

Wen-ti.

Wu-ti.

Siuen-ti.

Ming-ti.
Bud-
dhism.

St.
Thomas.

Ho-ti.

In B. C. 206 the Tsin dynasty was succeeded by that of Han, which governed China until A. D. 220. The Han dynasty was a race of great monarchs. The Emperor WEN-TI, who came to the throne B. C. 180, is regarded as the restorer of the ancient Chinese literature. WU-TI, who began to reign B. C. 141, was a liberal patron of science and art, and many scholars resided at his court. SIUEN-TI, who ascended the throne B. C. 73, subdued the Tartars and extended his dominion over their country westward to the Caspian Sea, thus ruling a vast dominion, including all of Central Asia. During the reign of MING-TI (A. D. 58-76), Ho-shung, a Buddhist priest from India, visited China and introduced the Buddhist religion into that country. There is a tradition among the Armenian Christians that St. Thomas also visited China and preached Christianity there during the reign of Ming-ti. The Emperor HO-TI, who reigned from A. D. 89 to A. D. 106, introduced the culture of the grape.

The famous Han dynasty came to an end in A. D. 220, when China was divided into three kingdoms. In A. D. 260 the Emperor Wu-ti restored the empire by reuniting the three kingdoms, and founded the second Tsin dynasty, which held the throne until A. D. 420. The Han dynasty firmly held the Tartars in check, but these wild people established themselves in the North of China and set up an independent kingdom. Thence until A. D. 590 the South of China was governed by four successive native Chinese dynasties—the Sung, the Tse, the Ziang and the Chin. This period was marked by continuous civil war and religious dissension, which lasted until A. D. 590, when the Prince of Sui, who had conquered the Tartar kingdom in Northern China, subdued the native empire in the South also and thus reunited China into one monarchy. He became emperor and proved himself one of the wisest and best of Chinese monarchs. He devoted himself with unrelenting zeal to the promotion of literature, science, education, internal prosperity and commerce.

On the death of the Prince of Sui, in A. D. 619, the Hang dynasty ascended the throne of China, which it occupied until A. D. 907. In A. D. 636 the Nestorian monk Olopen visited China and commenced the preaching of Christianity, and Nestorian inscriptions have been found in the country. The Emperor Kow-tsung was the most celebrated sovereign of the Hang dynasty. He was a great warrior and extended his conquests westward to the frontiers of Persia. His son and successor, Tai-tsung, is the great hero of Chinese romance. The succeeding Hang sovereigns did not possess the vigor of the first two monarchs of this dynasty, and were the subservient instruments of the eunuchs of their court. But Chow-tsung, who became emperor in A. D. 890, was a more vigorous ruler. He destroyed the eunuchs, but failed in his efforts to restore the power of the emperor. China became a prey to civil war, and the Tartars embraced the opportunity to extend their own power.

In A. D. 960 Tai-tsu restored tranquillity and founded the Sung dynasty, which occupied the Chinese throne until A. D. 1279, and liberally patronized the arts and sciences, but could not check the growing strength of the Tartars, and was obliged to seek aid from one Tartar tribe against the others. The tribes thus admitted into the country joined their countrymen, and in A. D. 1215 the Mongol Tartars, under Zingis Khan, overran China and soon subdued the whole country. The account of this conquest and the subsequent portion of Chinese history will be related in other volumes of this book. We have carried our account of China thus far beyond the limits of ancient history in order to give a connected account up to the great Mongol conquest in A. D. 1215.

Wu-ti.

Second
Tsin
Dynasty.

Tartars.

Four Dy-
nasties.

Civil
War.

Prince of
Sui.

Hang
Dynasty.

Christi-
anity.

Kow-
tsung.

Con-
quests.

Tai-
tsung.

Chow-
tsung.

Civil
War.

Tai-tsu.

Sung
Dynasty.

Zingis
Khan's
Conquest
of
China.

SECTION III.—CHINESE CIVILIZATION.

- Mon-
golian
Race.** THE Chinese belong to the great Mongolian race, which comprises the nations of all Eastern and a great part of Central Asia—the race to which the Japanese, the Koreans, the Manchooks, the Mongols proper, the Thibetans, the Burmese, the Siamese and the Anamese belong. Compared with Christian nations they have been remarkably peaceful.
- Chinese
Per-
manence.** In the preceding section we have alluded to the permanence of Chinese civilization—the unchangeable character of its institutions, its laws and customs. The oral language of China has remained the same for the last thirty centuries. The Great Wall is now over two thousand years old. All China was intersected by canals at a very early period, when none existed in Europe. The Great Canal, like the Great Wall, is unrivaled by any other remaining work of the kind. It is twice as long as the Erie Canal, is from two hundred to a thousand feet wide, and has many solid granite tanks along a great portion of its course.
- Great
Canal.**
- Old Arts.** In China have been found tens of thousands of wells like the celebrated Artesian wells of Europe and America; and these were sunk in very ancient times to procure salt water. The manufacture of silk was also understood in the most remote antiquity, the cocoons of the silk-worm having been unraveled by a Chinese princess. The Chinese have been acquainted with the circulation of the blood many ages before Harvey's discovery in Europe. They inoculated for the small-pox in the ninth century, and invented printing about the same time. Their bronze money has been in use since B. C. 1100, and its form has remained the same for almost nineteen centuries. The mariner's compass, gunpowder and the art of printing, as practiced by the Chinese, were made known in Europe by Christian missionaries who had returned from China. These missionaries, coasting the shores of the Celestial Empire in Chinese junks, saw a little box with a magnetic needle, called Ting-nan-Tchen, or "needle which points to the south." They likewise observed frightful engines used by the Chinese armies called Ho-poo, or fire-guns, into which an inflammable powder was put, producing a noise like thunder and throwing stones and pieces of iron with resistless force. Father Huc says that the Europeans who entered China were as much surprised at the great libraries of the Chinese as at their artillery, and at the elegant books printed rapidly under a pliant silky paper by means of wooden blocks.
- Inven-
tions.**
- Libraries.**
- Customs.** The customs of this peculiar people are entirely opposite to our own. They seem our antipodes in everything. Their magnetic needle points to the south, and they say "west-north" instead of north-west; "east-south" instead of south-east. Their soldiers wear quilted petticoats, satin boots and bead necklaces, carry umbrellas and fans, and make

a night attack with lanterns in their hands, as they stand in greater dread of the dark than of the enemy. They prefer to have their fireworks in the daytime. Ladies ride in wheelbarrows, and cows are driven in carriages. In China the stocks are hung upon the neck, instead of put on the feet. The family name comes first, and the personal name afterwards, so that instead of saying John Smith, they would say Smith John. In this way the Chinese name of Confucius, Kung-fu-tsee, signifies the Holy Master Kung—Kung being the family name. In mounting a horse the Chinese get on on the right side. Their old men fly kites, while the little boys look on. They use the left hand instead of the right in greetings and farewells, and keep on the hat as a sign of respect. Their visiting cards are printed red and are four feet long. They regard the stomach as the seat of the understanding. They have villages with a million inhabitants. Their boats are drawn by men, but their carriages are moved by sails. A young and pretty married woman is a slave, but an old and withered one is most highly esteemed and beloved by the entire family. The emperor is most profoundly revered, but the empress-mother is far more highly esteemed. The most-highly prized article of furniture is a camphor-wood coffin, which is always kept in the best room in the house. The legal rate of interest on money is thirty-six per cent. They warm their wine. They are great epicures, and somewhat gourmands, for after dining on thirty dishes they will sometimes finish up on a duck. They toss their meat into their mouths to a tune, every man keeping time with his chop-sticks. They devour birds' nests, snails, and the fins of sharks. Their mourning color is white. They mourn for their parents three years. The chief room in their houses is called "the hall of ancestors," of whom there are pictures or tablets set up against the wall, and these are worshiped.

→ The most important peculiarity of China is the esteem in which learning is there held, and distinctions and rewards are bestowed upon scholarship. All the civil offices in the empire are given as rewards of literary merit. The government is a despotism, the emperor having absolute power. He is not bound by any written constitution. Nevertheless he is held to a strict responsibility by public opinion. He is under the authority of custom, as well as are his subjects. In China more than in any other country "what is gray with age becomes religion." The emperor's authority does not extend beyond governing according to the ancient usages of the country, and any persistent violation of these will bring on a revolution and result in a change of dynasty. A revolution in China, however, changes only the person who occupies the throne. The unwritten constitution of old usages continues intact. Says Du Halde: "A principle as old as the mon-

Learning

Despotism.

archy is this, that the state is a large family, and that the emperor is in the place of both father and mother. He must govern his people with affection and goodness; he must attend to the smallest matters which concern their happiness. When he is supposed not to have this sentiment, he soon loses his hold on the reverence of the people, and his throne becomes insecure." The emperor consequently tries to preserve this reputation, so as to retain the love and respect of his subjects. When a province suffers from famine, inundation, or any other calamity, he remains secluded in his palace, fasting and issuing decrees to relieve it of taxes and afford it assistance. Andrew Wilson says that "the Chinese people stand unsurpassed, and probably unequalled, in regard to the possession of freedom and self-government."

**Literary
Class.**

The real power of the Chinese government is in the literary class. Though nominally a monarchy, the government is practically an aristocracy of learning, as the humblest and poorest man's son can reach the highest position in the empire if he has the necessary ability and merit. It is not an aristocracy of rank or birth, like that of England; nor an aristocracy of wealth, like that of the United States; nor a military aristocracy, like that of Russia; nor a priestly aristocracy, like that of ancient Egypt, and of some modern countries, as that of Paraguay under the Jesuits, or that of the Sandwich Islands under the Protestant missionaries. The Chinese aristocracy is a literary aristocracy, and is thus the least objectionable of all aristocracies which have ever existed.

**Man-
darins.**

The civil officers in China are called *mandarins*. They are selected from the three degrees of learned men, and all persons are eligible for the first degree, except the three excluded classes—boatmen, barbers and actors. The aspirants are examined by the governors of their own towns. Of those approved a few are selected after a second examination. These are examined a third time by an officer who makes a circuit once in three years for that purpose. They are shut up alone in small rooms or closets, with pencils, ink and paper, and are assigned a subject to write upon. Fifteen candidates may be selected out of some four hundred, and these receive the lowest degree. There is another triennial examination for the second degree, at which a small number of the highest class of learned men are promoted. The examination for the highest degree is held at Peking, the capital, only; and then some three hundred are selected out of five thousand. These are eligible to the highest offices. Whenever a vacancy occurs, one of those who have received a degree is taken by lot from the few senior names. Several years ago there were five thousand of the highest rank, and twenty-seven thousand of the second rank, who had not been appointed to positions under the government.



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EXAMINATION HALL AT CANTON, CHINA

Rows of 12,000 Cells, where the Triennial Examinations are Held.

The subjects upon which the candidates are examined, and the methods of these examinations, are thus described: The subjects for the degree of Keujin (or licentiate) takes place at the imperial city of each province once in three years. The average number of bachelors in the large province of Keang-Nan (which has a population of seventy millions) is twenty thousand, out of whom about two hundred are successful. Sixty-five mandarins are appointed to conduct this examination and are assisted by subordinate officials. The two chief examiners are sent from Pekin. When the candidates enter the hall of examination they are searched for books and manuscripts, from which they might have gotten aid in preparing their essays. If any are detected in sly practices they are disgraced for life. Out of one hundred and forty-four successful candidates in 1851 thirteen were more than forty years old, and one under fourteen; seven were less than twenty. In order to succeed they had to know by heart the whole of the Sacred Books, and were required to be well read in history.

**Literary
Examina-
tions.**

Three sets of subjects are assigned, each requiring two days and a night, and none is permitted to leave his small apartment until the expiration of that time. The essays must not have over seven thousand characters, and no erasure or correction is permitted. On the first day the subjects are selected from the Four Books; on the next, from the older classics; on the last, miscellaneous questions are assigned. These are some of the subjects: "Choo-tsze, in commenting on the Shoo-King, made use of four authors, who sometimes say too much, at other times too little; sometimes their explanations are forced, at other times too ornamental. What have you to observe on them?" "Chinshow had great abilities for historic writing. In his Three Kingdoms he has depreciated Choo-ko-lang, and made very light of E. and E., two other celebrated characters. What is it that he says of them?"

**Subjects
and
Essays.**

The utmost impartiality is observed in conducting these public examinations. The whole system of Chinese government is based upon them. Education is thus made universally desirable, as the son of the poorest man may attain the highest position under the government. Every one of the hundreds of thousands who prepare themselves to compete are obliged to know the whole system of Confucius, to memorize all his moral teachings, and to acquaint themselves with all the traditional wisdom of the country. Thus there is a permanent public sentiment in favor of existing institutions.

**Equality
of
Oppor-
tunity.**

The highest civil offices are seats at the great tribunals or boards, and the positions of governors, or viceroys, of the eighteen provinces of China proper. The boards are Ly Pou (Board of Appointment of Mandarins), Hou Pou (Board of Finance), Lee Pou (Board of Cere-

**Require-
ments.**

**Boards.
Govern-
ors, or
Viceroys.**

monies), Ping Pou (Board of War), Hing Pou (Board of Criminal Justice), Kong Pou (Board of Works—canals, bridges, etc.).

**Members
of Boards.**

The members of these boards and their councilors and subordinates are twelve hundred in number. There is also a Board of Doctors of the Han Lin College, who have charge of the archives, history of the empire, etc. There is likewise the Board of Censors, consisting of the highest mandarins, whose duty is to censure anything they find wrong, whether committed by the emperor, the mandarins, or the people.

**Viceroy's
Authority
and
Duties.**

The governor, or viceroy of a province, is vested with great authority. He is likewise chosen from among the mandarins after a series of examinations. He is required to report every three years concerning the affairs of his province and give an account of his own faults; which, if he omits, and they are discovered in any other way, will subject him to punishment, such as bambooning or death. The humblest subject has the right to complain to the emperor against any officer, however high in rank the officer may be, and a large drum is placed at the palace gates for this purpose. Whoever strikes this drum has his case investigated under the eye of the emperor himself; and if he has been wronged, redress is made; but if he has complained without cause he is punished with severity. Imperial visitors, sent by the Board of Censors, may suddenly come to examine the affairs of a province at any time, and a governor or other mandarin who is detected in any wrong doing is at once reported and punished.

Harem.

The Emperor of China, like other Asiatic monarchs, has a number of concubines and eunuchs about the palace.

**Literary
Basis of
Institu-
tions.**

Thus the political institutions of China are built on literature. Knowledge is the way to wealth and power, to civil employment. All the talent and knowledge of the people have an interest in supporting institutions which confer upon them power and political distinction, and which give them the hope of these. These institutions have worked admirably. The Chinese are industrious, prosperous and contented, while the people in other parts of Asia are oppressed and tax-ridden by petty despots. Agriculture has been carried to greater perfection in China than elsewhere. Every piece of land except such as is devoted to ancestral monuments yields two or three crops every year, in consequence of the careful cultivation bestowed upon it. Two thousand years ago originated the ceremony of opening the soil at the beginning of the year, on which occasion the emperor officiates. Farms consist of only one or two acres, and each family raises all it needs on its farm. Each family manufactures silk and cotton, each man spinning, weaving and dyeing his own web. The division of labor is carried very far in manufacturing porcelain, the best of which is made in the village of Kiang-see, containing a population of one

**Agricul-
ture.**

**Arts and
Manu-
factures.**

million. Seventy hands are frequently engaged on one cup. The Chinese display great skill in working horn and ivory. They make large lanterns of horn, transparent and perfect. Men have failed at Birmingham, in England, to cut ivory by machinery in the same manner in which the Chinese have so long been expert.

SECTION IV.—CONFUCIUS AND HIS RELIGION.

CONFUCIUS—known in Chinese as Kung-fu-tsee (Holy Master Kung)—has been the great teacher of the Chinese nation for twenty-four centuries. He was born about B. C. 551, and lived contemporaneously with the Tarquins of Rome, with Pythagoras and Cyrus the Great. About his time the Jews returned from Babylon and Xerxes invaded Greece. His descendants have always enjoyed the highest privileges, and now number some forty thousand in China, more than seventy generations after their illustrious ancestor. His family is the oldest in the world, except the Jews, who may be regarded as a single family descended from Abraham. He has exerted greater influence on the minds of many millions of his fellow creatures by means of his writings than any other man who ever lived, excepting the writers of the Jewish and Christian Scriptures. The influence of Confucius has maintained in China that great reverence for parents, that ardent family affection, that love of order, that esteem for learning and that respect for literary men, which lie at the foundation of all the institutions of China. His minute and practical code of morals, which is studied by all the learned, and which embraces the sum of knowledge and the principle of government in China, has ever since exerted an incalculable influence on the hundreds of millions of human beings in the Celestial Empire.

Con-
fucius,
His Birth
and
Life.

Descend-
ants.

Influence.

This fact is abundant evidence of the greatness of the renowned Chinese lawgiver and moral philosopher. Confucius must have been one of the great intellects of the human race. He was one of the few who have devoted themselves to the moral betterment of their fellow-men. He endeavored to infuse the principles of the purest religion and the most perfect standard of morals in the character of the whole Chinese people, and was successful in his laudable efforts.

Great-
ness.

His ancestors were celebrated statesmen and soldiers in the small country of Loo, then an independent kingdom, now a Chinese province. The year of his birth, B. C. 551, was three years before Cyrus the Great became King of Persia. His father, one of the highest officers of the kingdom, and a brave soldier, died when Confucius was three years old. His mother had trained him with great care, and when he

His
Ancestry

was fifteen years old he had studied the five Sacred Books named Kings.

Offspring. He was married at the age of nineteen, and had but one son, who died before his father, leaving but one grandson, who was the ancestor of the forty thousand of descendants of Confucius now living in China. This grandson was almost as wise as Confucius, and was the teacher of the celebrated Meng-tse, whose name has been Latinized into Mencius.

Early Work of Confucius. In the time of Confucius, China was divided into many petty kingdoms, whose rulers were quarreling constantly; and although he held many public positions of trust, he retired to another part of the country because of the disorders then prevailing in his own kingdom. He then continued the life of a public teacher, instructing men in the simple moral truths by which he endeavored to govern his own conduct. He afterwards returned to his native kingdom of Loo, and after being out of office for some years became minister of state at the age of fifty, and his wise administration was attended with great success, and the whole people enjoyed prosperity; but finally the wild excesses of the court and the dissipation of the sovereign uprooted his wise and good laws, and Confucius resigned his office and again wandered about the country a poor man, teaching his countrymen the great moral truths which had been the rule of his life. His disciples went about the country disseminating his wise precepts. After many wanderings Confucius returned to Loo, despised and poverty-stricken, and spent his remaining years in editing the Sacred Books of China, and in writing some additions to them, and died at the age of seventy-three.

His Disciples.

Chief Disciples. His disciples now numbered three thousand, five hundred of whom had reached official positions, seventy-two well understood his system, and ten, who were especially wise and good, constantly attended him. One of these latter was Hwuy, whom Confucius contended to have attained superior virtue, and of whom he often said in his conversations: "I saw him continually advance, but I never saw him stop in the path of knowledge." At another time he said: "The wisest of my disciples, having one idea, understands two. Hwuy, having one, understands ten." One of the chosen ten disciples, Tsze-loo, was as rash and impetuous as the Apostle Peter. Another, Tsze-Kung, was as loving and gentle as the Apostle John, and built a house near the grave of Confucius, wherein he mourned for his master after his death.

Sacred Books.

During his last years Confucius edited the Sacred Books, or the Kings, as they have been transmitted to every succeeding generation since his day. The authentic history of China dates back to B. C. 2357; but Fo-hi, the founder of the Chinese monarchy, was also the founder of Chinese philosophy. He began to reign about B. C. 2852. He invented the art of writing with pictured characters as a substitute

for the knotty strings which had previously constituted the only means of record. He was likewise the author of the Eight Diagrams, each having eight lines, of which half are entire and half separated into two. These Diagrams, by various combinations, are believed to symbolize the active and passive principles of the universe in every essential form. Confucius edited the Yih-King, the Shoo-King, the She-King and the Le-Ke, embracing all of ancient Chinese literature as it has been transmitted to posterity. The Four Books, containing the doctrines of Confucius and his disciples, were not written by himself, but were composed by his followers after his death. One of these books, called the "Immutable Man," is designed to show that virtue consists in avoiding extremes. Another, called the Lun-Yu, or Analects, contains the conversation or table-talk of Confucius, and is very much like such works as Xenophon's Memorabilia and Boswell's Life of Johnson.

Confucius devoted his life to instructing the Chinese people in his moral and religious principles. His system is more of a moral philosophy than a religion in the general sense of the term, yet it teaches men how they ought to live. The four things which he is said to have taught were learning, morals, devotion of soul, and reverence. He counseled all to be truthful, just, loving, dutiful to themselves and others, and obedient to the ancient laws and rites of their country.

**Confucian
Philosophy.**

Among his sayings were the following:

"At fifteen years I longed for wisdom. At thirty my mind was fixed in the pursuit of it. At forty I saw clearly certain principles. At fifty I understood the rule given by heaven. At sixty everything I heard I easily understood. At seventy the desires of my heart no longer transgressed the law."

**Sayings
of Con-
fucius.**

He says of himself: "He is a man who through his earnestness in seeking knowledge forgets his food, and in his joy for having found it loses all sense of his toil, and thus occupied is unconscious that he has almost reached old age."

"To rule with equity is like the North Star, which is fixed and all the rest go round it."

"The essence of knowledge is, having it, to apply it; not having it, to confess your ignorance."

"Formerly, in hearing men, I heard their words, and gave them credit for their conduct; now I hear their words and observe their conduct."

"A man's life depends on virtue; if a bad man lives, it is only by good fortune."

"Some proceed blindly to action, without knowledge; I hear much, and select the best course."

He was once found fault with, when in office, for not opposing the marriage of a ruler with a distant relation, which was an offense against Chinese propriety. He said: "I am a happy man; if I have a fault men observe it."

Confucius was humble. He said: "I cannot bear to hear myself called equal to the sages and the good. All that can be said of me is, that I study with delight the conduct of the sages, and instruct men without weariness therein."

"A good man regards the *root*; he fixes the root, and all else flows out of it. The root is filial piety; the fruit brotherly love."

"I daily examine myself in a threefold manner: in my transactions with men, if I am upright; in my intercourse with friends, if I am faithful; and whether I illustrate the teachings of my master in my conduct."

"Faithfulness and sincerity are the highest things."

"When you transgress, do not fear to return."

"Learn the past and you will know the future."

"The Master said, 'Shall I teach you what knowledge is? When you know a thing, to hold that you know it, and when you do not know a thing, to allow that you do not know it; this is knowledge.'"

"To see what is right and not to do it is want of courage."

"Worship as though the Deity were present."

"He who offends against Heaven has none to whom he can pray."

"If my mind is not engaged in my worship, it is as though I worshiped not."

"Coarse rice for food, water to drink, the bended arm for a pillow—happiness may be enjoyed even with these; but without virtue, both riches and honor seem to me like the passing cloud."

"Grieve not that men know not you; grieve that you know not men."

"A good man is serene; a bad man always in fear."

"There may be fair words and an humble countenance when there is little virtue."

"One of his disciples said, 'If you, Master, do not speak, what shall we, your disciples, have to read?' The Master said, 'Does Heaven speak? The four seasons pursue their courses, and all things are continually being produced; but does Heaven say anything?'"

"In the Book of Poetry are three hundred pieces, but the design of them all may be embraced in that one sentence, 'Have no depraved thoughts.'" (This reminds us of the saying of the later Jewish Rabbis that all the 613 precepts of the Law were summed up in the words, "The just shall live by his faith.")

"If a man in the morning hear the right way, he may die in the evening without regret."

"Tsze-kung said, 'What I do not wish men to do to me, I also wish not to do to men.' The Master said, 'You have not attained to that.'"

The great principles which he taught were mainly based on family affection and duty. He advised kings to treat their subjects as fathers should treat their children. He counseled subjects to respect and obey their kings as children should respect and obey their parents. These ideas became so impressed upon the national mind that emperors are obliged to appear as governing in accordance with them, even if they do not wish to do so. Confucius taught reverence—respect for parents, respect and reverence for the past and its legacies, for the great men and the great ideas of past ages. He advised men to treat each other as brothers, and to do unto others as they would have others do unto them.

Prin-
ciples
Taught
by Con-
fucius.

He said nothing about a personal God or a future life. He is said to have replied to one of his disciples who asked him concerning death: "While you do not know of life, how can you know about death?" His worship was directed to antiquity, to ancestors, to posterity, to propriety and usage, to the state as parents of its subjects, to the sovereign as the ruler of his people. Absolutely sincere, fully confident of all that he knew, he said and taught only what he believed. His influence and power came from the sincerity of his convictions and the perfect honesty of his soul.

Worship.

Lao-tse, who was the contemporary of Confucius for twenty-eight years, and the founder of one of the three religions yet existing in China—Tao-ism—was perhaps as wise and intelligent as the great moral philosopher and lawgiver. He was, however, mainly a thinker, and made no effort to better the people; his purpose being to repress the passions and to preserve the equanimity of the soul. He taught a system like that of the Grecian Stoics. He looked upon virtue as certain of its own reward, upon everything as governed by inexorable laws. His disciples afterwards added a thaumaturgic element and an invocation to departed spirits to his system, which thus much resembles our modern Spiritualism. Lao-tse's original doctrine, as he himself taught it, was rationalism in philosophy and stoicism in morals. Confucius is said to have visited him and to have said that he could not understand him, uttering the following: "I know how birds fly, how fishes swim, how animals run. The bird may be shot, the fish hooked, and the beast snared. But there is the dragon. I cannot tell how he mounts in the air and soars to heaven."

Lao-tse

**Influence
of Con-
fucius.**

But the great moral philosopher and lawgiver, who labored for the good of his fellow-countrymen, has exerted a far greater influence than the founder of Tao-ism; and for twenty-four centuries has Confucius been the great teacher and the daily guide for about one-third of mankind.

**His
Energy
and
Persever-
ance.**

Confucius was preëminently distinguished for his energy and perseverance. He continued his noble work until death closed his eyes forever. Said he: "The general of an army may be defeated, but you cannot defeat the determined mind of a peasant." He acted in accordance with his own teachings. The following was another of his sayings: "If I am building a mountain, and stop before the last basketful of earth is placed on the summit, I have failed of my work. But if I have placed but one basketful on the plain, and go on, I am really building a mountain."

**His
Virtues.**

Many good things are told concerning Confucius, his courage, his humility, and other virtues. Chinese thought has received direction from his writings and his life. Though reviled and persecuted during his lifetime, he has become the patron-saint of the Celestial Empire. His doctrine has become the state religion of China, and is maintained by the whole power of the emperor and the literary aristocracy. His books are published yearly by societies organized for that purpose, and are distributed gratuitously. His forty thousand descendants are treated with the highest consideration. There are sixteen hundred and sixty temples erected to his memory, and one of these covers ten acres of ground. On the two festivals in the year sacred to his memory seventy thousand animals of various kinds are sacrificed, and twenty-seven thousand pieces of silk are burned on his altars. But his religion has no priests, no liturgy, no public worship, except on these two occasions.

**His
Doctrine
the State
Religion.****Buddhism
and
Tao-ism.**

The system of Confucius is, as we have said, the established religion of the state. But there are two other religions in China—Buddhism and Tao-ism—which give the Chinese the element of religious worship and teach them the doctrine of a supernatural world, not found in the Confucian system, and which are simply tolerated as adapted to weak-minded persons. Confucianism, perpetually taught by the competitive examinations, controls the thought of China. It developed from the birth of Confucius to the death of Mencius—from B. C. 551 to B. C. 313. Its second period was from the time of Chow-tsze (A. D. 1034) to that of Choo-tsze (A. D. 1200). The last of these gave the real direction to Chinese philosophy, and was one of the great men of the empire. His works are mainly commentaries on the Kings and the Four Books, and are memorized by millions of Chinese who aspire to pass the public-service examinations.

**Develop-
ment of
Confu-
cianism.**

Chinese
Philos-
ophy.

The Chinese philosophy which Choo-tsze established considers the Tae-keih, or Grand Extreme, as the highest and final principle of all existence. This principle is altogether immaterial, and the foundation of order in the universe; and all animate and inanimate nature emanate therefrom. It operates from all eternity by expansion and contraction, or by constant active and passive pulsation. The active expansive pulsation is called Yong, the passive contracting pulsation is Yin, and these are regarded as the positive and negative essences of all things. When the active expansive pulsation has attained its farthest extreme, the operation becomes passive and intensive; and all material and mortal existences arise from these vibrations. Thus creation is constantly in progress. Matter and spirit being opposite results of the same force, the former tending to variety, the latter to unity. Variety in unity is a permanent and universal law of existence. Man originates from the highest development of these pulsatory operations. Man's nature, as the ultimate perfection, is good, embracing the five elements of charity, righteousness, propriety, wisdom and sincerity. As man comes in contact with the external world evil follows. The holy man has an instinctive insight into the ultimate principle in its double operation, and therefore spontaneously and easily obeys his nature. Consequently all his thoughts are perfectly wise, his actions perfectly good, and his words perfectly true. Confucius was the last of these holy men. The fact that these holy men perceived instinctively the working of the ultimate principle has given their writings, the Sacred Books, infallible authority.

Confucian philosophy regards example as all-powerful, the happiness of the people as the security of the empire, the attainment of a knowledge of the essence of things as the result of constant solitary thought, and the virtue and contentment of the people as the object of all government.

Aim of
Confu-
cianism.

The philosophy of Confucius teaches that the ultimate principle is not essentially identical with a living, intelligent and personal God. When Confucius spoke of Teen, or Heaven, he did not assert any faith in such a being. He neither asserted nor denied a Supreme Being. He simply ignored Him, as did the Buddha. The worship and prayer, according to Confucianism, does not necessarily imply such a belief. The prayer of Confucius was a prayer of reverence addressed to some sacred, mysterious, hidden power, above and back of all visible things. He did not venture to intimate what that unknown power is. In the She-King, however, a personal God is addressed. The most ancient books recognize a Divine person. They teach that there is a Supreme Being, who is present everywhere, who sees everything, and knows everything; and that this Being desires all men to live together peace-

Prayer
and
Teach-
ings.

ably and as brothers. He requires right actions, pure desires and thoughts, a serious demeanor, "which is like a palace where virtue resides." He requires us to specially guard the tongue. "For a blemish may be taken out of a diamond by carefully polishing it; but, if your words have the least blemish, there is no way to efface that." "Humility is the solid foundation of all virtues." "To acknowledge one's incapacity is the way to be soon prepared to teach others; for from the moment that a man is no longer full of himself, nor puffed up with empty pride, whatever good he learns in the morning he practices before night." "Heaven penetrates to the bottom of our hearts, like into a dark chamber. We must confine ourselves to it, till we are like two instruments of music tuned to the same pitch. We must join ourselves with it, like two tablets which appear but one. We must receive its gifts the very moment its hand is open to bestow. Our irregular passions shut up the door of our souls against God."

Dedication of the Sacred Books.

These are the teachings of the Books of Kings, the oldest remaining productions of the human intellect. They appear to have been almost forgotten in the time of Confucius, when their precepts were entirely neglected. Confucius revised them, with additions of his own explanations and comments, and near the end of his life called his disciples around him and solemnly dedicated these Sacred Books to Heaven. He built an altar, placed the books upon it, adored God, and upon his knees humbly returned thanks for the life and health bestowed upon him to complete his undertaking.

SECTION V.—LAO-TSE AND TAO-ISM.

Tao-ism.

TAO-ISM is one of the three religions of China, the other two being Confucianism and Buddhism. Tao-ism comes under three distinct forms: 1, as a philosophy of the absolute or unconditioned, in the great work of its founder Lao-tse; 2, as a system of morals of the utilitarian kind; 3, as a system of magic, connected with a belief in spirits. The Tao-te-king gives us the ideas of Lao-tse, which Chinese commentators themselves regard as very obscure and hard to understand.

The Tao.

The Tao, the origin of heaven and earth, cannot be named. As that which is namable, it is the mother of all things. These two are necessarily one. Being and not being are born from each other. The Tao is empty, but cannot be exhausted. It is pure and profound, and existed before the gods. It cannot be seen. It returns into not-being. It is vague, confused, obscure. It is small and powerful. It is present everywhere, and all beings return into it. It has no desires

and is great. All things are born of being. Being is born of not-being.

Thus it appears that the philosophy of the Tao-te-king is that of absolute being, or the identity of being and not-being, thus corresponding with the philosophy of Hegel, twenty-three centuries later. It teaches that the absolute is the source of being and of not-being. Being is essence, and not-being is existence.

**Its
Philosophy.**

One attains to all that is not-being by identifying himself with being, which is the source of not-being. Therefore the wise man will avoid knowledge, instead of seeking it. He refuses to act instead of acting. The wise man is like water, which appears weak but is strong; which yields, seeks its lowest level, and which appears the softest thing and breaks the hardest thing. One can only be wise by renouncing wisdom. He can only be good by renouncing justice and humanity. He can only be learned by renouncing knowledge. One must have no desires, must renounce all things, and be like a newborn babe. From everything comes its opposite, the easy from the difficult, the difficult from the easy, the long from the short, the short from the long, the high from the low, the low from the high, ignorance from knowledge, knowledge from ignorance, the first from the last, the last from the first. These various antagonisms are related by the principle of Tao. Nothing is independent, or can exist without its opposite. The good man and the bad man are equally necessary to each other. To have a right desire is not to have any desire. The saint is able to do great things because he does not try to do them. The unwarlike man conquers. He who yields to others rules them. By thus denying all things we attain possession of all things. Not to act is consequently the secret of all power.

**Its
Teachings.**

The same doctrine of opposites appears in the Phædo, in the Sankhya philosophy of the Hindoos, and the doctrine of the Monad behind the Duad in the Zend-Avesta.

Parallels.

The result so far is to an active passivity. Lao teaches that not to act involves the highest energy of being, and produces the greatest results. By not acting one becomes identified with Tao and receives all its power. Here the Chinese philosopher reasoned like Gautama the Buddha. The Tao of Lao-tse is the same as the Nirvana of Gautama. The different career of each is owing to the different motive in his mind. Gautama sought Nirvana, or the absolute, the pure knowledge, to obtain a release from evil and to overcome it. Lao appears to have sought it to attain power. On this point Buddhism and Tao-ism disagree. Buddhism is generous, benevolent, humane, seeking to help others. Tao-ism is selfish, striving for its own. This is the cause of the selfish morality pervading the Book of Rewards

Aim.

and Punishments. Every good act receives its reward. This is the cause of the degradation of the system into pure magic and spiritualism.

Rewards
and
Punish-
ments.

In the Tao-te-king the element afterwards expands in the system of utilitarian and eudæmonic ethics in the Book of Rewards and Punishments. The principle that by putting one's self into a wholly passive state one can enter into communion with the unnamed Tao, and thus obtain power over nature, leads to magic. The Tao-te-king says that he who knows the Tao needs not fear the bite of serpents, nor the jaws of wild beasts, nor the claws of birds of prey. He cannot be reached by good or evil. He does not need to have any fear of the rhinoceros or the tiger. In battle he does not need either cuirass or sword. The tiger is not able to tear him to pieces. The soldier is unable to inflict any wound upon him. He is absolutely invulnerable and secure against death.

SECTION VI.—GEOGRAPHY AND ANTIQUITY OF JAPAN.

The
Japanese
Islands.

JAPAN, the native name of which is Nippon, meaning "Land of the Rising Sun," consists of the large island of Honshu, or Hondo, often erroneously called Nippon; Shikoku, or Kiusiu, also called Kiushu; and Hokkaido, or Yezo, also called Jesso, and several dozen adjacent islands, with the Liukiu, or Loochoo Islands connecting the main group with Formosa, or Taiwan, which also now forms part of the Japanese Empire, though until recently under the dominion of China.

Extent.

Practically, this chain of islands, broken by small extents of sea between each of them, extends from the island of Formosa to the peninsula of Kamchatka, or from twenty-two degrees to fifty-one degrees north latitude. The Bonin Islands, between the Japanese group proper and the Ladrone Islands, are likewise under the Japanese dominion.

Moun-
tains.

The eastern shores of the archipelago border on the Northern Pacific, from whose vast depths arise successive ranges of massive mountains, in many instances crowned with volcanic cones. Though not wholly of volcanic origin, and in many cases of organic structure, earthquakes and seismic waves are of frequent occurrence and often extremely severe. A central mountain range extends through the length of the islands, and smaller ranges often extend in parallel lines, frequently descending very precipitately to the seacoast. These mountain chains are in many instances densely wooded, the valleys between them being highly cultivated. There is an abundance of thermal and mineral springs. The rivers run largely in torrents, forc-



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SNOW-CAPPED FUJI (12,365 FEET), MIRRORED IN LAKE SHOJI, LOOKING SOUTHEAST



ing their way through rocky gorges and wooded ravines, and few are navigable except for the most shallow craft. There are many lakes in the islands.

**Rivers
and
Lakes.**

The island of Formosa lies in the China Sea, sixty miles from the mainland. It is two hundred and forty miles long and sixty miles wide. It is traversed by mountains twelve thousand feet high, the tops of which are covered with snow most of the year. Several peaks are volcanic. The island has a temperate climate, but the seas around it are among the most tempestuous in the world; typhoons, whirlwinds and waterspouts being of frequent occurrence. Violent earthquakes also often occur. The soil is fertile, and portions of it are highly cultivated and produce grain and various fruits. The Chinese occupy only the western part, and first settled there in 1662, reducing the natives to tribute. The aborigines, who occupy the eastern part of the island, are of a slender physical frame, resembling both the Malays and the Chinese. This island was ceded to Japan by China as a result of the Chino-Japanese War of 1894.

Formosa.

The Loo Choo Islands, about thirty-six in number, lie to the northeast of Formosa, about four hundred miles from the mainland. The soil and climate are fine, and the people are noted for their kind, gentle and hospitable manners. Their language is a dialect of the Japanese. Japan acquired these islands from China as a result of the Chino-Japanese War of 1894.

**Loo Choo
Islands.**

The chief minerals of Japan are gold, silver, lead, copper, iron, coal and antimony, but the precious metals are scarce and the ore is of poor quality. Copper is the most abundant metal and is of good quality. Valuable building stone is found, but is not much utilized. As a result of its variety of climate, Japan has a wide range of vegetable and animal life. In the south the bamboo and sago palm are found; while in the north the beech flourishes; and the pine, elm, chestnut and oak are general throughout the islands. Japan cedar, camphor-laurel, wax-tree, paper-mulberry, lacquer-tree, orange, persimmon, cherry, plum, apple, pear and fig trees both grow wild and are cultivated.

Minerals.

Trees.

Bears are found in the wilds of Yezo; and boars, wild deer, monkeys, foxes, badgers and smaller animals are found in the islands. Birds, fishes and reptiles are found. Among insects are mosquitoes and fleas.

Animals.

The climate of the Japanese Empire consists of every variety, according to location and altitude, the southern islands having a tropical heat, the northern an arctic cold, and the various altitudes also modifying the heat or cold. Snow falls generally, and perpetually covers some mountain summits. The island of Yezo is snowbound

Climate.

for months. The summer heat is oppressive and the rainfall is abundant.

Population and Area.

As Great Britain and Ireland is the great island kingdom of Europe, Japan is the great island empire of Asia. The population of the Japanese Empire is almost forty-seven millions, about a tenth of that of the Chinese Empire, and its area is about a fiftieth part of that of the Celestial Empire, or over one hundred and sixty-one thousand square miles.

Government.

The government of Japan, formerly an absolute and a dual monarchy, is now a limited, or constitutional monarchy, based on the European model, the sovereign, or monarch, being the Mikado, or Emperor, with a Cabinet, or Ministry, responsible to the national legislature, or Parliament, consisting of two branches, one representing the nobility, and the other consisting of representatives of the people, elected by the qualified voters of the Empire, suffrage being general and based on a limited property qualification.

Religion.

Japan has no state religion, and all creeds are now tolerated. Besides the two old national religions—Shintoism and Buddhism—Greek, Roman Catholic and Protestant Christianity now seem to have effected permanent lodgments in the Empire.

Antiquity.

Besides China, Japan is the only ancient empire which has existed from ancient to modern times, though it is not, like China, one of the oldest nations of the world, being only about half as old, as its history goes back only almost two thousand six hundred years, or almost seven hundred years before Christ.

A Hermit Nation.

Like China, Japan played no part in the international history of the world until quite recently, or only since the opening of the second half of the nineteenth century; and as it was wholly unknown to the ancient Greek and Roman writers, or to any of the ancient nations of Western Asia or Northern Africa, we will confine ourselves to a mere outline sketch of its ancient history in this section, and reserve a full general account of the whole history of the Japanese Empire for the closing part of this work, especially as the first eleven hundred years of its history is largely mythical and generally untrustworthy. Until lately Japan was a hermit nation.

Ainos. Primitive Japanese.

The Mikadoes.

Jimmu Tenno.

In this connection we will merely allude to the Ainos, or aboriginal inhabitants of the islands, and to the subsequent Mongolian immigrants from the Asian mainland who subdued the Ainos and became their rulers. The Japanese themselves have always regarded the ancestors of their imperial family as divine. The one hundred and twenty-two Mikadoes, or Emperors, who have reigned over Japan during the last twenty-six hundred years have all belonged to one dynasty, or one imperial race, the first Mikado being JIMMU TENNO, who

founded the Japanese monarchy about 660 years before Christ. Thus Japan has had but one imperial dynasty, being in this respect also unlike China, which has had twenty-two dynasties during the five thousand years of its national existence, or since the founding of its monarchy by Fohi, about fifty centuries ago, an antiquity twice as great as that of Japan.

**Only one
Dynasty.**

The unreliability of the Japanese annals of the first eleven hundred years of the Japanese monarchy is shown in the alleged extraordinary lengths of the reigns of a dozen of the earliest Mikadoes, who are said to have each ruled more than a century. The most noted among the ancient Mikadoes was SUJIN THE CIVILIZER, who reigned in the first century before the Christian era.

**Alleged
Long
Reigns.**

**Sujin the
Civilizer.**

The most important event in the closing period of ancient Japanese history was the Japanese conquest of Corea in A. D. 203, and the subsequent Corean immigration into Japan and the introduction of Buddhism, which soon became one of the two great national religions of the country and changed the whole history and character of Japan and closed its ancient period; the oldest national religion being Shin-toism, of which little is known by the outside world.

**Corean
Immigra-
tion.**

**Bud-
dhism.**

Until the last half of the nineteenth century Japan was very little known by the outside world, and was apparently as exclusive in its treatment of foreigners and its intercourse with foreign nations as China had been until recent times. The first knowledge which the outside world had of Japan was conveyed by Marco Polo, the celebrated Venetian traveler and geographer in the thirteenth century, and by the Portuguese and Dutch traders and the Jesuit missionaries during the sixteenth and seventeenth centuries. During the last half of the nineteenth century this old far-Eastern empire had undergone a thorough transformation, having cast off its Chinese exclusiveness and become thoroughly Europeanized through the introduction of European and American customs, manners, dress and habits of thought, so that it has now become one of the most progressive nations of the world.

**Former
Japanese
Exclu-
siveness.**

**First
Outside
Knowl-
edge of
Japan.**

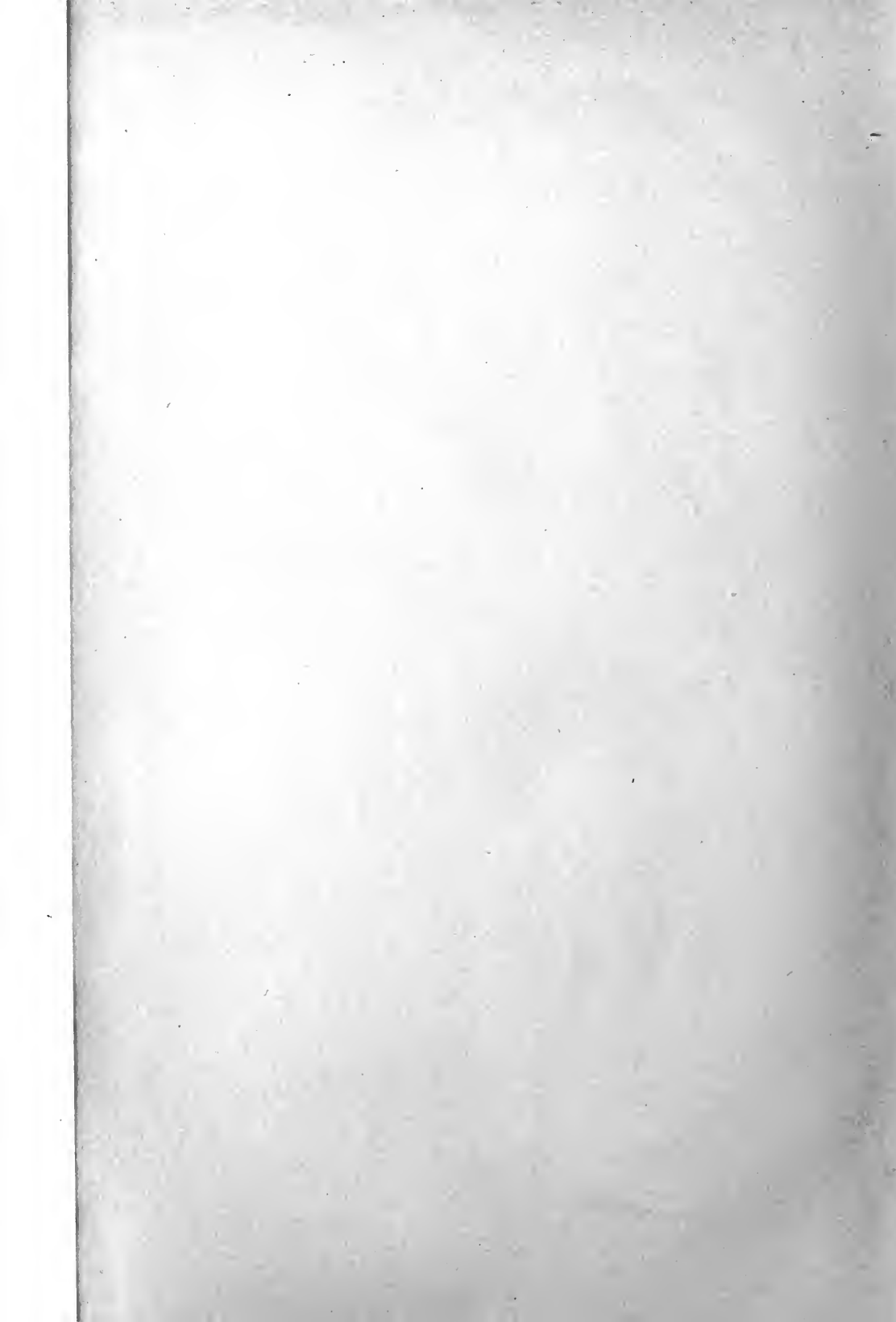
**Recent
Transfor-
mation.**

In the closing part of this work we will give a connected sketch of the whole history of Japan to the present time, giving an account of the rivalries and struggles of the Mikadoes and the Shoguns in its later dual government, and the final overthrow of the Shogun, the introduction of European and American commerce, intercourse and civilization and the Christian religion, and the Europeanization and transformation of this old far-Eastern empire.

**Later
Sketch.**











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